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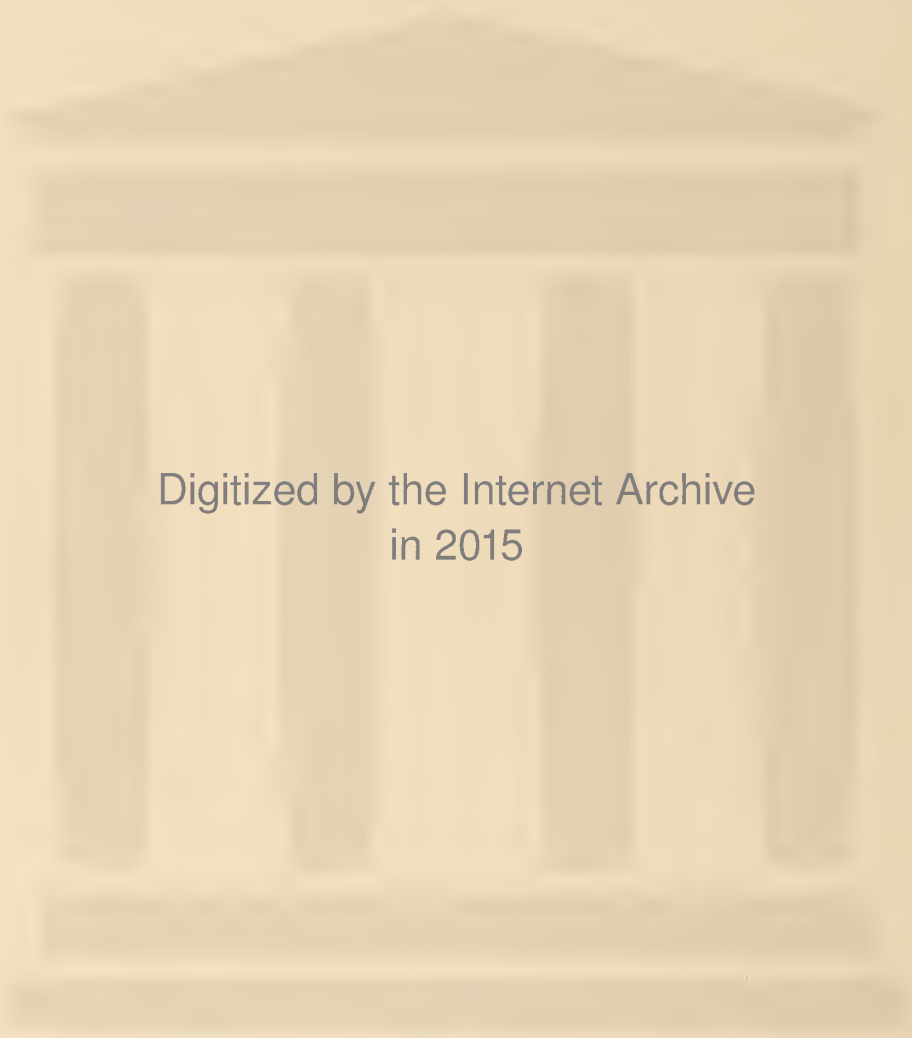
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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. FEBRUARY, 1899. NO. 2.

EVENTS have fixed the eyes of the world on China, and whichever way we look we face an interrogation. What is to be the fate of its people? Are they destined to have only a stillborn Renaissance, like the intellectual ferment of last September? Is their ancient empire to be dismembered? Who is this remarkable woman that rules over more people than any sovereign on earth, except Queen Victoria—who commands, and newspapers are suppressed, officials are decapitated, or "tremblingly obey my instructions," and the Emperor himself comes down from his throne and does the *kowtow?* To the Christian heart these questions are all folded inside another, Is God about to visit China with blessing, or with judgment? This is a time to pray for China. It is a time to sustain our missionaries in China with heart and might and faith.

WHILE the decree of the Emperor that Chinese temples should be turned into free schools was promptly revoked by the Empress Dowager, she has not interfered with the new Imperial University of Peking, to which Dr. Martin was appointed as President of the foreign staff, with the button of the second civil rank, and one of her proclamations, last October, was to the effect that "all missionaries in the interior must be properly and politely treated . . . and the people must be exhorted to live in harmony with Christians in their midst."

NATURALLY, the Chinese most suitable for assistants in the Peking University are valued and experienced teachers in the missions, and several such have taken positions in the new institution at six times the salary they were paid by the missions. It is believed they will honor their Christian profession in these seats of influence.

READ the figures about missionaries in China and, yet, there is only one Christian worker, foreign or native, to every 51,701 of the population.

THE outgoing party for India, at this unusual season of the year, represents a new step. The venerable missionary, Mrs. Wilder, and the four young women with her, propose, somewhat after the fashion of college settlements in our cities at home, to make a settlement apart from other workers in the heart of some neglected country district. Their location will be fixed by the West India Mission, whose field covers a region forty miles long by ten miles wide and includes at least four unoccupied centers, having population as follows: 12,000, 11,000, 10,000, 15,000; between Sangli and a point 120 miles eastward, there is neither missionary station nor out-station. So, though for a long time the call of the mission has been emphatically for *men*, it is a band of women who initiate this method new to our Board, though not to English Missions. The effort has been made possible by the generous gifts of certain friends of India in America.

AT an out-station fifty miles from Larangeiras, Brazil, there are only three church members, but their faith is so communicative that over sixty persons were lately attending worship, and twelve are preparing to confess Christ.

AN interesting fact emerges at Yu Yiao, Ningpo field, where the church was organized in 1861, the second in all our China missions. A young pastor was installed in December who is successor to his own father, the old gentleman having resigned on account of blindness but still continuing in the work of an evangelist.

REV. T. F. WALLACE was waked up on the morning of December 28 by sweet singing of the Saltillo schoolgirls. It was their Mexican way of congratulating him upon his sixty-fifth birthday, and his thirty-seventh year as a foreign missionary.

IN following the Year Book during February, let us keep our eye on those missionaries now taking furlough (see p. 31) and when we reach Feb. 26, remember that Dr. Johnson will then be traveling back to China, his family remaining in this country.

REV. and Mrs. C. A. Killie report a safe arrival at Ichowfu, and survival of twelve Chinese feasts in eleven days.

MR. BOOMER of Chili has been very ill but is now out of danger.

MRS. HENRY V. NOYES reports their arrival at Canton, thirty-eight days out from Southampton, after "one of the most enjoyable voyages we ever made."

MRS. MURRAY found that four and a half years in America had worn holes in her Chinese. On a country trip, fifteen miles from Chiningchow, a woman, eighty-nine years old, said to her, "Tell me more, for I must soon die." Another said, "You must not laugh at me ; I cannot read but I know a prayer," and, closing her eyes, recited "Now I lay me."

THE German occupation of Kiaochow opens a new vista. Many Christians who have been converted at their country homes through the instruction of Chefoo missionaries, have now flocked to the German port, in the hope of bettering their condition. Some of them are growing rich, some are working as coolies, but all are reported as *keeping together* "pretty well," appreciating their oneness in Christ.

REV. PAUL BERGEN has been sent to look after the absentee Christians in Kiaochow. He, as well as representatives of two Protestant German societies, purchased a foothold at T'sin Tao, and, though a microscope could not discover any Roman Catholics at present in Kiaochow, their priests bought more land than the three Protestants combined. In October, Mrs. Bergen turned her back on the home she had made comfortable and attractive at Chefoo and joined her husband at the port, where they are living in a small Chinese house. Mr. Bergen was the only missionary on the ground who speaks Chinese.

REV. GRAHAM LEE. of Pyeng Yang, Korea, having gone to Shanghai for dentistry, was in bed with fever there nearly four weeks, "yet it was a time of blessing." He left Shanghai when he could barely walk, but "you never saw people more anxious to get home ; Pyeng Yang is the finest place in the world."

ALONE in China. Dr. Chesnut and Miss Johnston, ten miles apart and five days from another station. Think of these women.

TAKE a crumb from a report which is full of meat, that of the girls' school at Tabriz, Persia: "A Kurdish chief visited our school, and when he had heard the girls recite, seen their needlework, heard them sing and talk in three languages, when he himself had examined the little girls in Turkish and the seniors in Persian, he threw down his book and exclaimed that he "had heard, but the half had never been told" him. "Who would think," he said, "that *girls* could ever learn to do all these things? But *our* girls, what do they know? Why, compared with *your* girls, they are mere donkeys;" and he left, saying he prayed for the day when Kurdish children, too, might be in school."

Christian Missions Geography, bound with the finest maps issued by any missionary society; first of the series, "India," is now out. Price of *Geography* with map, 10 cents. Send to Foreign Missions Library, 156 Fifth Ave , New York.

A "BUSINESS Men's Association" in Central Church, Rochester, N. Y., has paid down a thousand dollars to support a missionary in the Philippines.

THE inter-denominational two-days' Conference, announced last month, was called, by common consent, the best of the three conferences which the women have yet held. About a dozen missionary Boards were represented. This will be merged next year in the World's Conference. Mrs. Sangster's address upon *Reaction of Foreign Missions on the Life and Unity of the Church*, and papers, by Mrs. Moses Smith of Chicago—*The Ideal Missionary Magazine*, Mrs. John R. Mott—*Higher Education for Girls on Mission Ground*, Dr. Grace Kimball of Vassar College—*Development of Missionary Spirit in Women's Colleges of America*, were all of special value.

OUR MISSIONARIES IN CHINA—[EXCLUSIVE OF THOSE IN HAINAN.]

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city) *China;* for Shantung Province "*via Cheefoo,*" except those for Ichowfu, "*care Mission Press, Shanghai,*" and for Chiningchow, "*Ching Kiang.*"

Mrs. J. J. Boggs, (M.D.),	Canton.	*Mrs. J. A. Silsby,	Shanghai.	Miss R. Y. Miller,	Tungchow.
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Dr. Eleanor Chesnut, Lienchow,	"	Miss Ellen E. Dresser,	"	Mrs. W. B. Hamilton,	"
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In this country: Mrs. B. C. Atterbury, San Francisco, Cal.; Mrs. Andrew Beattie, Bensonhurst, N. Y.; Mrs. John Butler, Tacoma, Wash.; Miss Edwina Cunningham, Huntingdon, Pa.; Mrs. Drummond, Morton, Pa.; Mrs. Faries, 128 E. 23d St., New York; Mrs. J. N. Hayes, Creston, Iowa; Mrs. C. F. Johnson, Peotone, Ill.; Mrs. J. C. Kelly, East Palestine, O.; Mrs. Lingle, Hamilton, O.; Mrs. Lyon, Wooster, O.; Mrs. Machle, 3851 Haverford Ave., Phila., Pa.; Mrs. J. B. Neal, Bloomsburg, Pa.; Mrs. Thwing, Astor Pl., Jersey City, N. J.; Mrs. Van Schoick, Camden, N. J.; *Mrs. Wherry, Red Bank, N.J.; Mrs. J. L. Whiting, Oberlin, Ohio. * Not in formal connection with the Woman's Societies.

BURNING QUESTIONS IN CHINA.

As one swallow cannot make a summer, neither can one summer make a well-informed swallow, especially in regard to a region so vast as the provinces of North China, recently traversed by us, with their more than 50,000,000 of people. If, however, WOMAN'S WORK FOR WOMAN is willing to give a portion of its valuable space to the crude observations of a bird of passage, we will offer a few words on some of the "burning questions" concerning China and our mission work in that vast empire.

Divine Providence has—as we regard it—bridged the Pacific Ocean and guaranteed an intercourse with an interest in the far East much greater than has existed heretofore. Hawaii has been incorporated into our national domain, and whatever may be the final determination as to our relation with the Philippines, the United States will for a long time maintain paramount authority there and a correspondingly increased influence in the adjacent empires, China and Japan.

Many wise and conservative Americans are terrified in view of the responsibilities thus thrown upon us and complications with Oriental affairs that may ensue. We venture to believe that these responsibilities have not come by our own choice and, if our patriotic and Christian people will address themselves promptly and wisely and courageously to the discharge of their trust, grand results will follow for our country and for mankind. No other Anglo-Saxon alliance is needed than that which sprung spontaneously into existence when Dewey sunk the Spanish fleet and the American flag was raised over Manila. The interest to be promoted by that alliance in the East is common also to Japan and, we believe, Germany too, when she sees it as she doubtless will. That interest is the integrity of the Chinese Empire and the opening of all her vast territory to foreign intercourse on equal terms. Whatever ambitious aims Russia may have in the north and France in the south will be checkmated by such a combination, as we hope, without war. But if there must be war it will be short and decisive.

American trade in the Gulf of Pechili is already second only to that of Great Britain and is rapidly growing. All over Shantung, Chihli and Kiang Su we saw barrows and donkeys and canalboats loaded with American cotton goods, oil

and wire nails. The Chinese of the interior like Americans, because Americans have treated them justly in trade and charitably when occasion has called for it. No people respond more readily to kind and generous treatment. American missionaries—and the same is true as far as our observation extended of the English—have not interfered with local magistrates and have not unnecessarily disregarded the customs of the people. Roman Catholic missionaries, who are generally Italian, French or German, on the other hand have done both. Nearly every priest we met traveled in the style of an official, with his liveried outriders. They require their people to address them with the titles of officials. They invite converts to put lawsuits into their hands, and they constantly interfere with local administration of justice for no other reason apparently than to increase their own importance. This creates unbounded jealousy and hatred and has had much to do with the murderous riots of which we have heard lately. American missionaries and all Protestant missionaries adopt the opposite policy and do not try to enforce even their own treaty rights unless compelled to do so.

The young Emperor is not dead. His measures were a little too radical. Especially, his proclamation abolishing the literary essay as the test of scholarship was unwise and revolutionary. Think of the effect of such a measure upon a people like the Chinese, who worship learning as no other people on earth have ever done and whose officials all hold office by virtue of their success in writing the test essay. By one stroke of his pen the Emperor would have overturned the foundation of civil authority and all the cherished traditions of the Empire. The Manchu dynasty was at stake and the reigning prince had to suffer eclipse to save it. But reform is not overturned and we believe the young Emperor, chastened, will appear again in his proper sphere, to exercise a more guarded and more successful leadership in the march of progress.

Meantime, American missions are doing a grand work in China and these recent events are enhancing their opportunities and results. They are helping the people in an intelligent and systematic way and the people are beginning to see that they are being helped. We have a noble band of missionaries there. Each one is worth his weight in gold (*our* children are not remarkable for avoirdupois). Let there be less grumbling and more praying and giving, and China will soon be a great and influential Christian empire. *Geo. W. Chalfant.*

A CHINESE PREACHER TAUGHT BY THE HOLY SPIRIT.

[Since Mrs. Mateer's death, one of her associates has kindly sent us the following.—EDITOR.]

We spent several days at Ning Kia. One evening Lin Ching San preached on "prayer" and, among other illustrations, he used the following:

"Suppose a child goes out on the street to play. With all his companions about him he is happy and satisfied, seems hardly conscious he has a mother. Suddenly something happens—a quarrel—a runaway *sêng kó*—and the child gets hurt and frightened. Instantly he screams "ma-a" and flies for home. His mother takes him in her arms and talks to him. What with the pain and fright, anger perhaps, he cannot tell a word of what has happened, but he lays his head on her shoulder and ceases crying out. He is quieted. He still is in pain, the wound is still bleeding, his enemy has run away unpunished, and he has not yet told his grief; but he clings to his mother and she holds him close in her arms and he is comforted."

Then Lin added: "Have you ever prayed like that? If you have, you know the power of prayer; if not, you never understood what prayer is." Now who taught him this? How could he have learned it except from the Holy Spirit?

Once, when walking along the road, he suddenly said: "I have just been thinking about death. It is like this: If, when foreigners were at war with China, a man had taken me on board a ship and sailed away, I should have been frightened to death; but now that I know you, if you should ask me to go with you on a ship, though you did not tell me where I was to go, I would go gladly without a shadow of fear. So it is about death."

Julia Brown Mateer.

ITINERATION IN NANKING FIELD.

[Mr. Crozier and Mr. Drummond itinerate in this great field. Mrs. Abbey goes out for 10–15 days every month in the cool season, and, as she says, "Somehow the women always gather." —EDITOR.]

FIRST TRIP TO HWAI YUEN.

[Most northerly out-station, 100 miles in straight line northwest of Nanking, at junction of Hwai and Ko rivers.]

We have been on exhibition in Hwai Yuen for ten days. As long as daylight lasted we were not out of sight of curious eyes. If a door was opened the crowd gathered on the bank; if a curtain was drawn half an inch a shout of delight was raised; if windows on the river side of the boat were opened, in a few minutes the ferryboats would put off with sightseers from the opposite shore and lay alongside of us as long as a window was left open. If we go ashore the curious crowd follows. Yesterday we tried to escape them and take a quiet walk in the country, after a hard day of healing the sick and preaching the gospel. We hired a small boat and went up stream intending to land where there was nobody, but three gentlemen on the other bank followed us for over a mile and, when we landed at the foot of a hill, they welcomed us together with most of the inhabitants of a small hamlet beyond, and the men working in fields around or in stone quarries on the hillside. Before we left, people were coming from a larger village and we could see them running toward us on every road as far as we could see human beings. They gathered closely around, shutting us in from the fresh air, with their odors of garlic and dirt, asking questions and good-humoredly commenting on us, giving an opportunity for a little gospel seed-sowing. After scrambling up the hill in such company, and taking in as much of the distant landscape as we could under the circumstances, we returned to the boat and took leave of the motley assembly with an offer of gospels and tracts.

But we have not generally been running away from the people. We came here in order to reach them, and have had meetings twice a day in the chapel, or occasionally on the boat with our audience on shore.

At first there was such a jam and din of voices in the chapel that we could do little more than sing and pray, while some one went through the form of preaching. It was hopeless to expect the people to listen as long as their eyes were not satisfied. So Mr. Lu, who has charge of the work here, had a platform extemporized in the center of the chapel, and we foreigners, children and all, and the Chinese who took part in the meeting, sat upon it around the table. When the youngest of the Crozier family climbed up on the table and began to laugh and talk to the people, it was felt that she was carrying the exhibition a little too far, and she was banished to a retired spot back of the organ. Mr. Lu's wife presided over the organ. She was educated by the Southern Presbyterians at Hangchow, and created only a little less sensation than we, when she came here.

The crowd was really well behaved. All the disturbance made was by people who could not see. The women's side was not crowded. The proprieties are closely observed here, and most of the women were old and poor. After the meeting, they were invited into another room and I had a good time talking with them. Mrs. Lu alternated with me in speaking, and Mrs. Crozier and her two little girls were the center of attraction. Up to the last Sunday, it was impossible to hold meetings for the men simultaneously with the women's meeting, as the men would follow them and stand on benches in front of the door to see all they could of us foreign women, and after the meetings we had to go back to the boat by the front door to convince the men that we were really gone.

The first evening the women seemed to be afraid of the big light, and many who peeped in backed out. We had a very moderate sized hanging lamp, but large compared with their little rush lamps that only make darkness visible. This lamp, as well as nearly all the chapel furniture, was the gift of the Women's Christian Endeavor Society of Nanking. This is a real foreign mission field for them. It was only ten Mexican dollars that they had, but they gave it out of their poverty.

The women seemed to understand me and take in something of what was said.

The medical work was one of the features of the visit. Patients began to come after a day or two. As Mrs. Crozier is a trained nurse, and had experience in such work in Soochow, she was

"What a wonderful doctor you are to diagnose the case without seeing it. You must cure her, you certainly can." I said there was no use bringing her; leprosy could not be cured by the best doc-

COURT OF A CHINESE HOUSE IN THE NORTH. WOMEN REELING COTTON.
In Central China one would see "about the same thing," only they would reel silk instead of cotton.

boss and Mr. Crozier and I were her willing assistants. The children were banished to the rear, the medicine chest opened, tins of ointment, cups and bottles set out conveniently, and every morning, when possible, was given to a string of wretched people, who were permitted to come one by one on the front deck and tell their ailments. Often the only thing that could be said was that we were not doctors and the case was too difficult to undertake. Old standing sores, eyes almost blind, consumption, tumors and internal troubles, that were unsafe to attack in the few days that we had, were all brought us. A leprosy case was very importunate. First a relative came and asked if we could cure a woman whose face was puffed up, eyebrows fallen out and hair turned white. I happened to open the door and receive the inquiry, so, turning to Mr. Crozier, I asked, "Do you know what it is?" He suggested leprosy. I asked the visitor if it could be that, and he said,

tors. But they brought her in a chair the next day, insisting that the skill that could know the disease should also know the remedy, but of course nothing could be done. The poor creature belonged to a wealthy family and we were promised a memorial tablet if we could cure her.

The remedies most extensively given out were sulphur and zinc ointments and eye medicines. Two patients were nearly well when we left and a third will be soon, if they carry out their directions.

I do not know of anything that can show our love for these poor people more than our willingness to clean and fuss over their dreadful sores. They cannot appreciate all of the love and patience and self-denial, the fatigue of mind and body, but I think they can in part, and that it will tell in the time when Christ's jewels are gathered in. Now that I have seen a little of this vast, unoccupied field, I long more than ever for more helpers who can live in the midst of it.

We expect to be back in Nanking in

a month from the time we left, thus taking twenty days' travel to make a ten days' visit. But after ten days of steady meetings, and crowds, besides medical work which is especially exhausting to the nerves and sympathies, we are thankful to turn our boat homeward.

LOCAL TOURING.

. . . A man came in with three children in mourning. His wife had died and he had no money, so he sold his youngest child, a boy of four, to a priest for ten dollars, and bought a coffin for his wife with six dollars. He seemed to feel badly, but did not know what else to do. At Tu Kiao a place was already engaged at an inn where the landlady had just committed suicide. If we had known it we would not have stopped there. At the entrance to the town we were asked if we could recover one from opium poisoning if she were already dead, and the inn-keeper objected to the crowd gathering around me (because his wife was not buried yet), but we did not put the two things together till the next morning. I yielded to his wishes and went out on the street to be gazed at and after awhile to talk to the women, who edged their way into the crowd of men and children. When my throat gave out I returned to the inn and lay down on my straw pallet, leaving two Chinese Christians to talk to the diminishing crowd.

. . . As the sun was setting we had a good opportunity where a number of women were sitting at a back door. They invited us to sit down and a crowd gathered. The Bible-woman and I both talked in opposite directions and found attentive listeners.

That night in the inn I could not sleep. There was a bustle and hurry, fires lighted and suppressed talking. I supposed other guests had arrived, but next morning I found they had brought the coffin for the deceased wife into the main room and placed offerings of rice and ducks before it, with chopsticks standing upright in the bowl of rice. I was told they had refrained from setting off firecrackers for fear of offending us. At the next town we learned that this landlord's first wife had also committed suicide.

The time to reach country people is during the winter months. In pleasant autumn days, when it is easy to travel, and cold enough to be comparatively free from malaria, the country people are rushed with work; only old women and babies are at home, and often the house is locked with a padlock. The only way to see the women then is to go to the threshing-floor and sit down on the stacks of straw, and wait. Sometimes two or three women are already resting there, or a mother will have the children on the sunny side of a stack, and will come to feed her baby, and sit and listen to the Word of God. Sometimes they are frightened and scatter, until one who is braver than the rest finds out that we can talk their language and are not so savage as we have been painted. It is best not to stay too long for fear of interfering with their work. I do not like to have a man come along and scold the women for idling their time away. So it is necessary to bundle up, pile on clothes, and make one's self independent of fires, and go out and seek them in the winter, when they have time to listen. We find them on the sunny side of a wall or haystack, gathered in groups, gossiping, and knotting their shoe-soles or patching and repatching their tattered clothes. They listen with interest, are surprised to find us using their own speech, and sometimes take in an idea of a God in Heaven, or the possibility of a Saviour from sin. If they take in only one idea we are compensated.

There are many pleasures connected with country travel.

1. Fresh air, while out in it, rambling over the barren hills.

2. Occasionally, bits of beautiful scenery.

3. Opportunities to meditate on the back of a slow donkey.

4. Contact with the Christians in a position of equality.

5. Best, but rarest, occasional glimpses of the joy of a soul that takes in the gospel. Pray we may have more of this.

AMONG VILLAGES BETWEEN NANKING AND KU YONG, IN NOVEMBER, 1898.

Two donkeys laden with bedding, baskets of food and utensils, and three more carrying three women, might have been seen going out of the southeast gate of Nanking on November 10.

One of these women was a middle-

aged Chinese, astride of her beast, an earnest Christian, accompanying Miss Kelly of the Christian Mission and myself on a tour of ten days in the country. It was a practical illustration of the comity of missions and was a delightful trip, where the amusing incidents and the annoyances were alike shared, and side by side we told the gospel story.

We started on Wednesday, stayed two nights at our chapel at Shen Hwa Jen, one night at an inn at Tu Kiao, both of which places are market towns, and stayed over Sunday at Kü Yong, a small walled city thirty miles from Nanking. Monday we turned about to Tu Kiao, and so on home, where we arrived Saturday, tired out in body and mind but very happy and enthusiastic.

Every day we had walked through all the villages within reach, though many had to be left unvisited for lack of time, and had talked ourselves hoarse, all but the Bible-woman, who was never exhausted.

Nov.	11,	visited	3	villages,	talked in	7	places,	to	190 people
"	12,	"	6	"	"	7	"	"	260 "
"	13,	"	7	"	"	8	"	"	360 "
"	14,	in the city of Kü Yong talked to							100 "
"	15,	visited	7	villages,	talked in	8	places,	to	190 people
"	16,	"	8	"	"	11	"	"	400 "
"	17,	"	4	"	"	6	"	"	260 "
"	18,	"	6	"	"	9	"	"	210 "
"	19,	"	3	"	"	7	"	"	105 "

We did not cover more than ten miles in a day, and usually not so much. Our experience was varied. At one village we would scarcely find any one. When the door is closed a Chinese house looks perfectly blank, there being no windows except around an interior court. After going the length of the street we would stop to ask a solitary woman a question. Then one and another would come out of the apparently empty houses, and by and by ten or fifteen men, women and children would be hearing of the Heavenly Father. Sometimes a woman will shut her door in your face, and after awhile venture out and join the throng. Sometimes a man speaks up and says: "We don't want any doctrine," or "these women are stupid and can't understand," or "Why doesn't your God give us rain?" Or a woman says, "It's hard work to get a living, and I've no time to listen." But as a general thing we can overcome some prejudice and fear, and they are glad to listen when they find they can understand. It is a blessed privilege to point these weary, heavy laden ones to the great Burden-Bearer.

We try to emphasize the necessity of penitence for sin and prayer for pardon, as the only way to return to the God they have forgotten. Sometimes they say, "We do worship the living God, we burn incense to heaven every 1st and 15th of the month." One woman said at Tu Kiao, "I have heard your doctrine before. Miss —— told us all about it in Nanking. She said the true God was a Chinaman just like us" (a reference, evidently, to Jesus becoming a man like us). "She told us to reverence our parents, to worship heaven and earth" (*i.e.*, the spirits inhabiting heaven and earth, the most spiritual worship they know of), "to do good deeds and not bind your feet. She said their God could come into a room. Once she told us to keep very quiet and not say a word, because the God had come and she was going to speak to Him."

I give this as showing the difficulties in our way. This woman was bright, attentive, and had a memory beyond the average, but she put a heathen interpretation on what she heard. Only the Holy Spirit can teach these benighted hearts and lead them to the Saviour.

Louise S. Abbey.

HIGHER CHRISTIAN EDUCATION IN CHINA.

[As mentioned last month, the writer has been made president of the Christian College at Canton.—EDITOR.]

I have just been examining with a good deal of interest the report of higher education for men in China by various missionary agencies, as given in the *China Mission Hand Book* for 1896. There are in all 30 schools reported above the grade of High Schools, variously classified as "Colleges," "Theological Institutes," "Seminaries," and "Training Classes." These are distributed among 13 out of the 44 societies doing mission work in China; 31 societies have none of this higher educational work.

A total of 1056 pupils board in these institutions, while 125 more come in as day pupils, making 1181 all told. More than half of these, or 600 in all, are studying English, and these in only 7

of the institutions. It is interesting to notice that these 7 schools are the only ones that report pupils paying tuition. It would be an instructive inquiry, perhaps, how far the teaching of English helps these schools towards self-support. The Mission Boards which appear to be pressing this grade of work most vigorously are the Presbyterian of England and the following from the United States: The A. B. C. F. M., Protestant Episcopalian, Presbyterian (North) and Methodist both North and South.

The thing which most interested me personally was that only 3 schools with 72 pupils are reported from Canton City, with its million and a half of inhabitants, its thousands of literati and its tributary territory of at least 30 millions population. I cannot help asking the question, "Is this all that *should* be done in this line, is it all that *can* be done for higher Christian education in South China?" The educational situation is just this: The old native system of purely literary training is felt by the Chinese themselves to be wholly inadequate. Reorganization is just at hand. Science is to find a large place in the new curriculum. Shall this great heathen people be left to themselves in the formation of their new ideals of education and in reconstructing their plant? If this policy is followed, it requires no prophet to predict what will be the attitude of the newer education towards Christianity. The Japanese national school system tells the story. The fact is the Chinese are not in a position to be yet fully trusted with so radical a reform as is here involved. They need wise direction. They need good models. The first great university and colleges of China should be Christian institutions. Christian missions cannot consistently hold back from this work of higher education from the Christian standpoint. With a people who reverence learning as the Chinese do, the present call for a better, more practical form of education, furnishes the opportunity of crowning missionary enterprise with dignity and equipping it with unprecedented power. The Chinese are sure to thank and respect those who help them solve the difficult problems of this reform.

CLASS IN MATHEMATICS, HANGCHOW COLLEGE.

There are two positions in Canton College open to the right kind of young men, who shall be teachers of science, one covering the general field of biology and the other of physics. We believe this work is larger than the largest men. Its embodiment will be just the size of the men who undertake it. It will be determined by the amount of zeal and endurance and ability and divine power which they represent. The best man's life cannot be thrown away here. We want to do high grade college work, and we want to be a power for the saving of immortal souls. For this we need men full of faith and wisdom and of the Holy Ghost. And we want the prayers of God's people here at home.

This is the preface; what the succeeding chapters will be depends on the men who answer this call and on the people who stand back of them with their prayers and gifts.

O. F. Wisner.

PRESBYTERIAN RESPONSIBILITY IN CHINA.

It would not be misleading to say that, from a comparison of the different agencies, *we* may be held responsible for fifty millions, as constituting our proportion of the multitudes in these fields.—*Secretary Speer's Report.*

FIRST THINGS DEVELOPED DURING 1898 IN PAOTINGFU.

[Paotingfu, Peking Mission, and Yeung Kong, Canton Mission, are our youngest stations in China, both opened in 1893.—EDITOR.]

First country church building. Put up entirely by the people through the energy of one man, a small farmer, who is not able to present it to the community but rents it for five dollars (silver) a year.

First country Sunday-school organized.

First formal, unsalaried work undertaken by converts. One voluntarily gave up his Sabbaths to instruct a number of interested persons.

First well-to-do convert, a woman, received to the church from Paotingfu City. She is Mrs. Chao, is partially blind, and gave to the missionaries the *first* copper gods which they have received in token of change of faith.

First request from the people for boys' schools.

Eight converted heathen were added to the church and a company of forty unbaptized persons attend services and study the truth.

A colporteur is to be located at Ting Hsing, 30 miles north of Paotingfu, and a railway will soon be laid to the northern point of the field.

Walter J. Lowrie (in Report).

TWO MONTHS OF COUNTRY WORK IN PEKING FIELD.

We have come to Wa-Tzu, in San Ho district, to spend a part of the summer in visiting villages where there are women who have studied in the classes. Some of my Peking friends were not quite willing that I should come for the rainy season, as it is an experiment, but mine has not been the steady, exhausting work that most missionaries have and I wanted to try it. To be sure rooms are rather damp and poorly ventilated in country homes, and *kangs* are almost sure to be infested; flies, mice and rats are numerous, too, but our greatest fear is from the surroundings. We have three donkeys for near neighbors, the noisiest trio I ever met. When one starts the others are sure to tune up and join in the chorus. The pigs are less noisy, but not less unpleasant. Hens and chickens behave remarkably —never come into our parlor—and the children are almost the sweetest I have seen in China. How little time is spent over their laundry work!

Wen Cheng came with me. She is now sitting on the *kang* embroidering butterflies on a silk work-bag. We have visited in fifteen villages. A few others I had hoped to visit, but have to give them up at present, the country is so full of thieves who hide in the fields and tall grain and render traveling decidedly dangerous. It seems as though about one in every hundred men in this district is now a freebooter of that style. Sometimes it is a single man, but usually they go in bands of three or more. They are armed with clubs, knives, often firearms, and when they suddenly accost any one and demand the clothes he is wearing, there is nothing to do but obey as quickly as possible. There is scarcely a day that we do not hear of a robbery and yesterday nine cases were reported within a short distance from here. A man died to-day from injuries received from robbers, and his wife, a girl from this village, with another young man, were both injured. I have heard of such things often enough, but it never came so near me. We have been preserved in a wonderful way. We meet other women on donkeys in company with a band of armed men for protection, while we have gone over the same road, each on a donkey, with only one unarmed man. The work was to be done and it was not easy to ask for a large escort. I know that the robbers would rather not risk getting into trouble by attacking a foreigner, but I know too that a loving Heavenly Father was watching over us.

Wen Cheng is very earnest and lovely and I am fortunate in getting such a Bible-woman. It is a delight to be doing this work. By settling down in one village and calling it my home, I have been able to go about leisurely as weather and roads would permit. The summer, so far, has been unusually dry.

Of our little trips I can only try to give an idea of one or two. Several villages have never before been visited by a foreigner and I was very glad to go to them before Mr. Fenn goes, because of unpleasant reports that the women who go

to Ling Shan to attend our class are taught by men. It requires more courage than I had realized for a woman to go to Ling Shan for study. The dreadful things the neighbors say about us, and about those who go, show how dark and wicked their hearts are. It makes one discouraged to think about it, but it fills one with joy to see the bright faces and lost her temper so constantly that it was the cause of poor health. She gave up all that, her health improved and the whole family spend the evenings in reading and study. The old lady died a few months ago and I believe she is now in heaven. What a wonderful thought! The neighbors have been very bitter and have insulted

A SOCIAL VISIT ON THE KANG.

of those who have been under instruction and to hear of the change in their lives.

For instance, the Chang family: Mrs. Chang, No. 2, came to the first class held after my return to China. She was the first person in her village to study. There was a special work of grace among members of that class, and I believe she was a changed woman when she left. Her mother-in-law and daughter-in-law attended the next two classes, and the men of the family came to Mr. Fenn's class, all except the grandfather, who was so distressed and angry at the family for "following the foreigners" that he threatened to commit suicide. I was much pleased with the marked change in those women when they came the second time to study. Once the old lady had been an inveterate gambler and reviler the Changs in every possible way, and yet another of their women attended class last February. Wen Cheng and I went there a week or two ago. We had some difficulty in finding any one polite enough to tell us where the family live. They gave us a very cordial welcome, but, though the crowd which soon gathered outside the court was fairly consumed with curiosity to see a real foreigner, no one would condescend to come inside. That gave us time for a quiet visit and a season of prayer with the family.

Again and again we invited the women in, and finally they came and room and court were packed. You know how they stare, as if you had horns and hoofs. I try to look as womanly as possible, arrange my hair very smoothly, wear a

flower, and have actually pierced my ears so that I can wear earrings. I have given up the long Manchu garment which only men wear in the country, and have the short garment of the women. I do wear skirts and I cannot make my feet like theirs, but it seems to me I look like a fairly respectable Chinese woman.

In this crowd most of the women were rough and dirty, but a few were neatly dressed and almost all seemed more or less interested, saying over and over again, "What you say is true." It was a hot day and we were sitting on a hot *kang*, for the people cannot cook their food without heating it, but we were so glad to get a chance to talk with these persecutors that we did not mind the heat and close air. A few women stayed all through our visit but the crowd, as they became too uncomfortable and as their curiosity was satisfied, kept changing, some going out and giving place to new ones. After this I believe they must understand us, and feel more kindly. We spent two nights away on that trip, but as a rule we try to get back to Wa-Tzu for the night, and thus avoid having to ride perched on top of our bedding on the donkey's back.

In another village visited, one family has lately become Christians. A year ago the only son was a perfect heart-break to his mother. He spent his time gambling, leaving the farm work to her and to his wife. You cannot imagine how much quarreling and getting angry there was in that family. The son attended Mr. Fenn's class for inquirers last December. The mother attended the class Miss McCoy and Mrs. T'ien held in February, and now gambling has been given up and they seem to be Christians. *Janet C. McKillican.*

ABOUT THE KANG.—The beds or *kangs* are brick, built across one side of the room and covered with a coarse straw mat. Here the women sit and sew, tend their babies and eat their meals. These brick beds are heated with a flue underneath, which conducts the smoke from the kitchen fire. They use fuel very economically in this way, for there are no stoves. They sleep there on the hard *kang* at night, with a piece of wood for a pillow, and the bedding is rolled up at one end of it during the day. The windows are slat framework covered with thin paper, which admits light but no sunlight.—*Mary W. Cornwell.*

THE HILL GOD OF SHANTUNG.

[The writer in a note to the editor says: "The habitations of our little friend the 'Hill God' have always appealed to my imagination because of the wildness and loneliness of their lofty perches and the comparative sincerity of the worship offered at them by the rustics."]

THE traveler among the rugged hills of Shantung is sure to be struck by certain little shrines which stand at the summit of each pass where a road crosses a hill. At such a point, where one instinctively pauses for breath after the toilsome ascent before resuming his way downward along the rough bridle-path, he will probably notice one of these little shrines built of rough stones or of brick, in the shape of a miniature temple. As a rule, a solitary tree stands beside it, making thus a conspicuous landmark, the significance of which the traveler soon learns to recognize from afar.

If one be curious enough to stoop down and peep into the door of the play-house sanctuary, blackened by the smoke of incense, he will be rewarded by a glimpse of one or more little mud idols, probably the worse for the weather of many years, sitting in desolate state. No priest is in attendance. Repairs are made at long intervals by private subscription. Some one is usually thoughtful enough to paste the customary red mottoes around the door at New Year's time. These mottoes are often expressive of a certain consciousness that the poor god is rather neglected, on the whole. A common and really poetical couplet runs something like this:

"There is no candle [on his altar] but the moon is still his lamp."
"There is no priest [to minister] but the wind shall sweep his floor."

One is reminded by the last phrase that the Ephesians delighted to be called "temple-sweepers" to the goddess Diana.

These shrines are dedicated to the Shan Shên (Hill or Mountain God), who

is supposed to control the wild animals, especially foxes and wolves, which still linger in these rocky fastnesses. It is not often that any one is seen worshiping at these shrines, but worship is none the less rendered there, chiefly by shepherds, who burn paper and incense to secure the good offices of the god in keeping the wolves away from their little mixed flocks of sheep and goats which nip the scanty grass on the rocky hillsides.

On a recent* tour, the writer, in company with a Chinese evangelist, came upon an old farmer burning a bundle of cheap brown paper and a few sticks of incense before such a shrine. He was quite taken aback and visibly embarrassed by our sudden appearance upon the scene. With the air of a man caught in the act of going to a "missionary meeting" with his wife, he hastened to explain that a pack of wolves had been seen to cross the pass a few days before. The "women folks were worried about the children" and would not rest until he had "burned some paper for the Venerable Person." His term for the god is the colloquial one used by sons in speaking of their fathers and is like our slang term "the old man," but far more respectful. We seized the opportunity to speak a few words about the only living and true God, but the old man would not stay to listen. Muttering something about its being "a mere form" and giving the smouldering paper a farewell poke with his long pipe, he hastened away, presumably to report to his "women folks" that their pious behest had been done.

Only a few days later it was our fortune to meet with another phase of this particular form of worship. At the top of a similar pass there was, as is often the case, a little food-shop. We sat down with several other travelers to partake of the extremely humble refreshment offered. It consisted principally of persimmons and alleged "tea." We noticed that the three or four mud idols, as large as dolls, had been taken out of the Hill God's shrine and set up on the rock in front of it, in a comical row. The striking thing about them was that their faces had been rubbed off. The evangelist inspected them over his smoking tea-cup and said with grave irony: "The gods seem to have *lost face!*" It was a pun on the ordinary Chinese phrase for losing prestige, or failing of respectful consideration, and was greeted with guffaws of laughter by our fellow-travelers.

A SHRINE OF THE HILL GOD.

Once more woman came to the rescue of religion. The mistress of the food-shop explained with some asperity but apparently without the least consciousness of absurdity, that the local idol-maker, who rejoiced in the curious nickname of "Kou P'i" (Dog-skin), had come along there one night, and with an eye to business had deliberately despoiled the helpless deities of their countenances. The men of the family had now gone down to town, apparently to the shop of the identical Mr. Dog-skin, to "invite" a new god with his attendants! We were assured that we would meet them on the way back. Sure enough, as we rolled along on our barrow an hour later we met the expected procession. It was a distinct disappointment, consisting in fact of a couple of farmers bearing, suspended from a pole between them, a flat basket in which bobbed along in anything but a dignified fashion the new Hill God and his suite, glorious in paint and gilt.

One wonders how such childish su-

* Written in the spring of 1898.

perstitions can command the respect of even Chinese peasants. However it may have been in the past, it is certainly true now that the mass of the people, especially men, have little real belief in the idol gods. As a *convention*, the practice of idolatry even when not coupled with state observances is still perhaps as strong as ever, but as a *religion* it is unquestionably losing power over the hearts of men. The whole institution is being undermined by a hundred new influences, and it must sooner or later totter to its fall.

Meanwhile China is spiritually bankrupt. Shall we leave our Chinese brothers and sisters to starve on the husks of dead superstitions? God forbid! Let us rather hasten to bring them back to the bounty of the Father's house, through Jesus Christ our Lord.

Wm. P. Chalfant.

GUIDING INFLUENCES OF THE SPIRIT ON THE MISSION FIELD.

Perhaps nowhere do workers for God feel the need of direct guidance of His Spirit more than in China. Every other surrounding influence is against us. We are on the devil's own camping ground. We have invaded his special territory. Hitherto he has had full control of the hearts of men, and the moment a herald of Christ appears, he sounds the bugle note rallying his forces. Their work is seen in closed doors, vile literature, riots, bloodshed. Not content with other points of attack, he assails the missionary at his weakest point, and it is strange how well he knows where we are likely to fall.

Medical men advise an occasional visit for us to the homeland for the benefit of bracing air, but there may be a greater need in our souls. The deadening influence of constant contact with heathenism is difficult to understand if it has never been experienced. A friend said to a woman about to embark for the mission field, "I envy you. Why, it will be such a privilege to live with those missionaries! They must be almost angels." We do not find ourselves angels, nor the people among whom we live angelic.

After a few years we find ourselves passing temples with their hideous idols without a shudder, and watch a heathen pageant with much the same feeling that we would a fantastic show at home—a sort of pity that people will be so foolish. We entertain a guest who we know has come out of curiosity, and coolly wonder if it is worth while to try to make her understand the Gospel—she seems so very far from it. Our hearts cry out for that warm glow of enthusiasm we once felt—the passion for souls! We feel the need of a spiritual reviving and are weary waiting for "the tongues of fire."

Have I, then, no testimony to give of that richest of blessings, the influence of the Holy Spirit in my life and the lives of my co-workers? I have, and I should like to write it in capital letters of burnished gold, that, "*All the way my Saviour leads me.*"

From my window I can see that little plot of consecrated ground where rest some who have "endured to the end" through the grace of the Spirit. About me are still lived the lives of men and women who, daily, hourly, commit their way unto the Lord, and then go calmly on in sweet assurance of the unfailing guidance of the Spirit. And God has blessed their work, for out of this seething mass of idolatry and superstition there has been seen to come, here and there, that miracle of grace, a soul regenerate, until now we count them by the thousands. These are our living testimonies that the Spirit has been with us in Shantung.

Glance at the histories of our mission stations. Each one is a record of the steady influence of the Spirit in undermining prejudice of the people and removing obstacles. As we look back and recall the stormy times through which some of us have passed, we grow optimistic.

Again, watch the growth of any individual missionary's work. It presents a series of guiding influences of God's Spirit. One who has had marked success was heard to say: "I laid out my work most systematically, planning to visit every village in succession, but it did not work. I had to give it up and follow where the Spirit led, though it made me run all over the province."

Sometimes the Spirit leads us into the wilderness to be tempted, and our souls faint with hunger; and again He taketh us up into the mount of Transfiguration, and we feast on His glory; and so we labor on, happy to "sow and water," helping to prepare the hearts of this people for that manifestation of the Spirit for which we long.

Tarry ye with one accord in supplication for us that we wait no longer for "the tongues of fire."

Annetta T. Mills.

TWO INCIDENTS FROM PAOTINGFU, N. CHINA.

A bright spot in my missionary experience I want to tell you about. Some two years ago an old woman sat at our gate as I went out, asking alms. Something in her countenance struck me as being unusually fine. I cannot tell the whole story, it would be too long; but little by little that woman has gained a knowledge of Jesus, until now she says "My Lord and my God."

Every day I try to have her read a hymn to me. Depending upon her memory for the number of the hymn, she frequently gets it wrong. One day I gave her the 164th hymn; two days later she came prepared to read the 146th. I was disappointed that she had exchanged "I once was a stranger to grace and to God" for what I feared was the less intelligible one, "Nothing but leaves." But as she read, the expression of her face told me that the meaning of the hymn had taken hold of her, and after finishing she said: "That's me, 'nothing but leaves, nothing but leaves.' I do want to bring forth fruit. I don't want to be a dry, useless branch."

Yesterday she proposed of her own accord to go to a village, near by, where there is a woman with a blind husband —the woman and little child both very ill. There she proposes to find lodgings and minister to the sick woman, as all the neighbors are afraid of doing. She said possibly by so doing she might "love her into the kingdom of Jesus." I allowed her to go, praying that she might win the poor sick woman, who knows a little of the way to be saved.

Oct. 22, 1898.

West of Paotingfu lived a wealthy farmer named Yü, who had an only and much loved child—a daughter. In his tender fondness for her he could not bear to subject the child to the pain of binding her young feet, yet he well knew that natural feet would prove a fatal obstacle to finding a man of her station ever willing to marry her. He compromised the matter by compressing the girl's feet only slightly. In consequence they grew much larger than the eye of a critical husband would approve, for how could he accompany his wife in public, when so important an element of personal appearance as her feet was the object of ridicule?

When the girl came to young womanhood all efforts to marry her into one of the wealthy neighbor families were in vain, but in course of time the matchmakers succeeded in inducing a more distant family of moderate means to accept her as daughter-in-law on the ground of her being a great heiress.

When the wedding day arrived, and she was to be borne in a closed chair to her husband's home to meet him and his people for the first time, her father was fearful lest the sight of her unusually large feet should excite contempt, so he hit upon a happy device. He prepared a handful or two of small ingots of silver, with which he filled in around the top of her outer winter boots. These boots were removed on the arrival of her chair at the bridegroom's home, and carried by her servant into the house. Some one remarked that the shoes were "rather large" for a bride, but the mother-in-law, whose eyes danced at the sight of the silver treasure they contained, answered, "I only wish they were much larger." This was overheard by the bride's attendant and reported to her. So, in after days, whenever in family brawls she was reproached for her ungainly feet, she silenced her enemy with the remark, "Did you not once wish they were much larger?"

Amelia P. Lowrie.

In 1842 the English nation employed more than 15,000 persons to secure for itself commercial advantages in China; the same year all the churches in Christendom had only 16 missionaries in the Empire. Now there are over 2,000, and 5,000 Chinese workers.

GENERAL.—From Peking to southern point of Hainan is 1,500 miles.

The Chinese Empire has over 2,000 miles of seacoast.

The area of *China proper* is equal to one and one-half times that part of the United States east of the Mississippi. Boston, Detroit, Chicago, Kansas City, roughly represent its outline north and west. The location of Havana corresponds to Canton and of Yucatan to the most southern Chinese island.

The Chinese language has been essentially the same for 4,000 years. *Historic Records* are older than David and Solomon. Peking has been the Capital since 1264, A.D.

Of 1,700 walled cities, one-seventh are occupied by missionaries. Each of the 18 provinces has been entered; only one station in Hunan.

CENTRAL CHINA.—Excepting the two provinces of Fu-kien and Shantung, this is the most densely populated portion of the Empire; averages 400 to 500 people per square mile; oldest States in America rate 91 to the square mile.

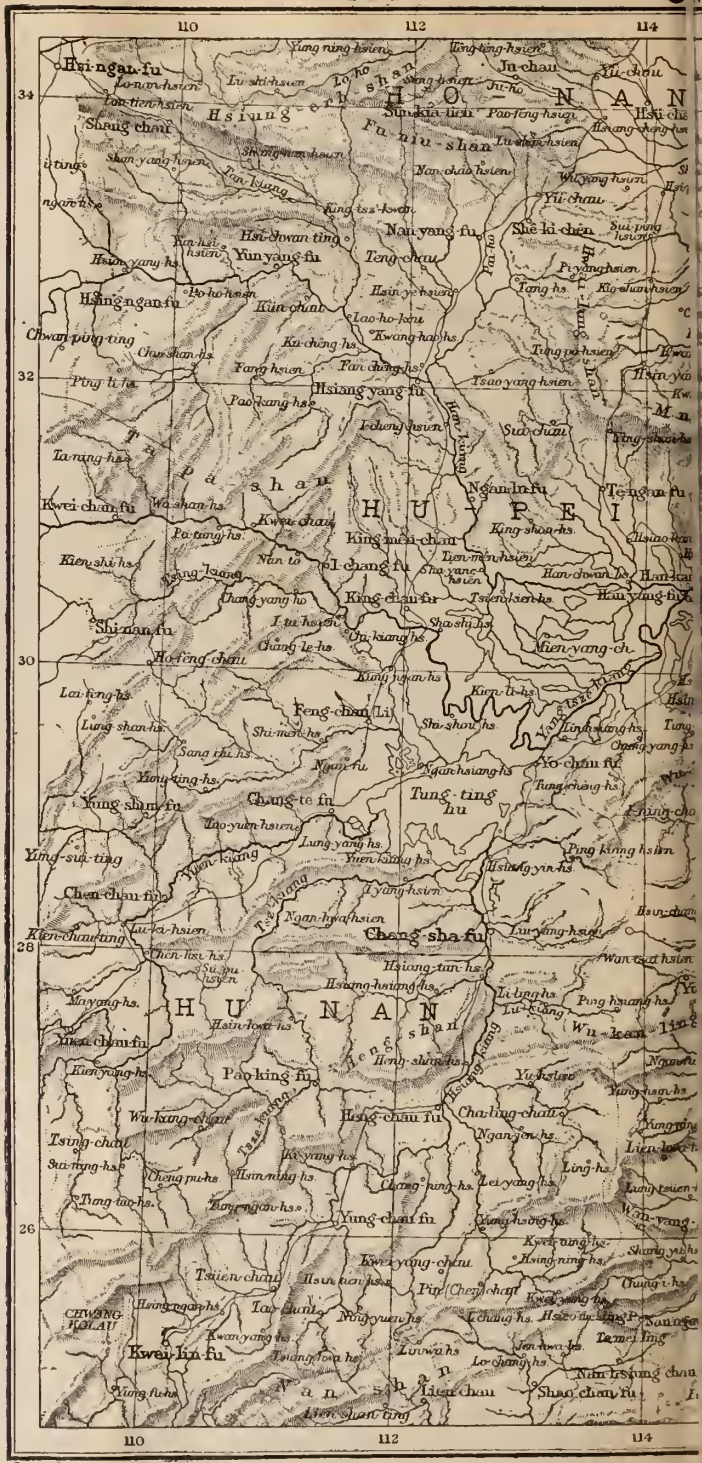
Heart of the silk and tea culture; two largest rivers here. Shanghai, Nanking, the ancient Capital, and the Yang-tzu valley the most important sections.

Ningpo. "From any eminence one sees, looking landward, villages and hamlets without number, temples, monasteries, family tombs, fields, bridges, canals and watercourses; while seaward is a low, flat country through which runs the river, alive with boats of all sorts."

Shanghai. A semi-foreign city; 3 telegraph lines communicate with Europe; seven lighthouses guard the approach. No railroad. Three daily papers in English, three in Chinese.

Hangchow. Station opened 1859; 9 out-stations. City was almost ruined in the Taiping rebellion. Innumerable mulberry groves in every direction. Hangchow tea finest and very expensive. "Furious tide and famous bore." A Buddhist temple of 4th century is being rebuilt; 2 pagodas standing, over 1,000 years old. A stronghold of Mohammedanism.

Soochow, 80 miles from Shanghai. Claimed by hinese to have the handsomest people and to be the "luckiest" place to be born.



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NANKING station opened 1875. Field lies withi two provinces: *Kiangsu,* population 37,000,000 *Anhui* (or Ngan-hwei), population 34,000,000, or 42 per square mile. *Out-stations,* 4. Within one da of the city are four places where there is a chape

o day-school. City is on the south bank of the Yang-tzu, 205 miles from Shanghai; surrounding wall 22 miles in circumference, 20 to 40 feet in thickness and, in places, 90 feet high. A large portion inside the wall is wilderness or cultivated land.

In the Central Mission there are 44 church and chapel buildings, and 30 day-schools.

SOME CHINESE WOMEN OF THE CENTRAL MISSION.

[Rev. J. N. Hayes of Soochow was informed by the session that very few of the men in the church, who had not been trained in the boarding-schools, but would whip their wives if they had any provocation or the necessary strength.]

Most of the Bible-women and some of the pastors' wives in Ningpo field, some at other stations also, were trained in the first school for girls in China, that established by Miss Aldersey* at Ningpo, in 1844. "A fine school of fifteen girls," Dr. McCartee called it the year following. In 1857 Miss Aldersey resigned the school, and by her wish it was incorporated with that of the Central Mission. There were forty-four girls in 1898, of whom half were Christians.

The missionary's first assistant, or "head teacher" in Ningpo School, is Mrs. Li, a notable person. Perhaps there is not another instance in China of her position being filled by a woman rather than a man. The school is very proud of Mrs. Li, for she commands the respect even of Chinese scholars on account of her superior scholarship in Chinese learning. She writes her letters in the "high style" of the literati, an accomplishment very rare among women. Her attainments are the result of her own industry and love of study, for, after leaving school no more advanced than other girls, she was married to an uneducated man who was no intellectual help to her. She studied the Chinese classics by herself, and to good purpose. Mrs. Li's picture is at the extreme left in the back row of the group on the next page. Her sister is wife of pastor Yee (WOMAN'S WORK, April, 1898), the large woman in the middle front row of the picture.—From information given by *Miss Morton*.

TWO TYPES FROM NINGPO.

A woman in Miss Rollestone's class for inquirers told her that when she first began coming her husband opposed her. The argument she used, to convince him that she ought to go, was this. She said: "My disposition is bad and your disposition is bad. If I go to hear this doctrine my disposition will be changed." Then her husband in an imploring tone immediately said "Go, go." Judging from the snap of her black eyes I should imagine that by experience he knew her disposition was not the sweetest. She has since joined the church and her husband is coming to hear the gospel.

Mrs. Mo is a live worker, though now greatly hindered by the loss of her sight. She spends her time in house-to-house work in her own village and places near by. She is a very earnest, spiritual woman, and bright and hopeful although she has two such sad afflictions, her own blindness and a daughter who has epilepsy and is a great burden. It is getting to be a serious question with us, as to what is to be done with pastors and Bible-women who are too old or are otherwise unable for work. We need a Board of Relief in China.

Pearl C. Shoemaker.

TWO SHANGHAI CHARACTERS.

The most intelligent and attractive Chinese girl I know is one whom I brought from her home last fall. Her good judgment and tact are such that she is the one who holds the balance-wheel in an unhappy family. Her father is almost cruel in his exaction of the forms of etiquette, so her manners are sweet and attractive. As a child she attended school regularly a year or so, which means little in a Chinese school, so that at eighteen she could not read, but a visit from one of our missionaries inspired her to learn to read her Bible.

She remained in our school three months, although we never knew but that the next day her father would command her home. She taught embroidery, in which she is skillful, and studied to play the organ. It is unusual and refreshing to see a Chinese girl ambitious and persevering. She is a dear Christian, and the bitterness of her home life has drawn her very much to her Saviour. She wants to unite with the church, but in this as everything, she must wait upon her father's unreasonable and tyrannical whims. She and all the family need the prayers of God's people. The older son is endeavoring to live as a Christian. The mother is simple in mind and trust in her Lord.

*An independent English missionary. See *Eminent Missionary Women* by Mrs. Gracey; also article in WOMAN'S WORK, Sept., 1898.

But I want to tell you of quite a different child of God, a little one in Christ, though it seems impossible to tell of anything here in which sin has not marred the sweetness of life.

A schoolboy going to America to take a college course, as he was leaving asked one of the missionary women to call sometimes on his mother, who found it hard to give up her only child for such a long, distant separation. Calling there, the missionary found that a servant in the family had usurped the wife's place and the poor little woman was suffering all sorts of indignities at her offender's hands. The worst of it was, her husband was a professing Christian who had not even told the gospel truth to his own wife. Her simple heart quickly welcomed the tender Saviour and she gladly accepted the invitation to live near us and daily study the Bible. Although about fifty years of age and not particularly intelligent, she loved her Bible so much that she soon learned to read and was eager and untiring in explaining it to relatives and visitors. It was often a stimulus to others of us, for she never met us but she had some conversation on spiritual themes to report. Two subjects, her boy and her religion, were always on her lips. If she began on one she ended on the other, and if she sometimes seemed to illogically mix the two, we could only the more believe in her strong devoted love for both. When her son returned last year we almost feared for her to receive the news.

Only a few weeks ago, as I was going my morning round of inspection at the school, she detained me to hold her Bible and hear her correctly repeat the twenty-third psalm. Think of it ! fifty years old before she could read, and now committing the first and twenty-third psalms and other passages. Since she unbound her feet she jubilantly told me they are an inch and a half longer. Poor feet, they are a touching likeness to the stunted, marred souls and minds of the women of heathendom. One could cry for joy to think what the beauty and freedom of heaven is to mean to such.

Little Mrs. Tsong already knows that joy, and I fancy how she must laugh in her joyous little way at the delight of walking the heavenly streets and singing the heavenly songs, for she loved to sing, though she always went up when the tune went down and *vice versa*. Word came she was dying of cholera. I went that afternoon to see her, lying there so quietly, and she was first to think of the kindly word and wished me peace. Going home in the sunset, thinking over that life and what Christ had meant to her, my soul hungered to have the Christ who died for every soul find an entrance into all these women's hearts, who need Him so terribly, whom He loves with infinite love.

AUGUST 17, 1898. *Emma Silver.*

REPRESENTATIVE WOMEN OF THE NINGPO CHURCH.—SEVERAL ARE GRANDMOTHERS.

Pastors' or preachers' wives, 6; Bible-women, 2; teacher, 1; daughters of preachers, 3.

[Photographed at Yeu-Yao at the time of C. E. Convention, 1898, and kindly sent by Miss Rollestone.]

CHINA.

THE AWFUL FLOOD.

[The following letters from Rev. F. H. Chalfant were written to his father, Rev. George Chalfant, Pittsburgh.]

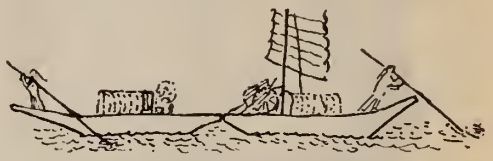
Wei Hien, Oct. 27, 1898.

The Yellow River has broken its dikes in four places. First at a point away south of Chinanfu, which has flooded all the country traversed by us (last July). You remember the mean little inn where we slept under the stars the night before reaching Pang-Chuang—that village is entirely under water. Dr. Porter and his sister came by it in a boat. They voyaged 50 *li*, where we had a dry road.

Next break is 60 *li* (20 miles) northeast of Chinanfu. The crevasse here is seven miles wide and the whole volume of the river is now flowing out. The river is being waded below the break; junks are all stranded in the mud. It is a serious question whether human ingenuity can repair the damage. The general impression is that the river must return to Honan and Kiang Su provinces. (We crossed the old bed in the latter province near where the river used to come to the sea, seven hundred miles from its present mouth). The Shantung bed is now higher than the country. Thirty-one counties are flooded in whole or in part. One thousand of the English Baptist Christians are in the flooded region. The blow to their work is heavy.

Ching Kia Ying, Nov. 5, 1898.

Yesterday and day before I spent at a chapel in Peitien, 25 *li* north, where we held four services and communion. This morning I came here by barrow, to spend to-day and to-morrow (Sabbath) at this chapel. I am just north of the flooded district. The waters have fallen three feet, but high-water mark is in evidence half a mile south. Between me and my home at Wei Hien lies an unbroken sheet of water 30 miles wide, and a further stretch of dry land, 45 miles. To get here I hired a pair of small boats, each 20 feet long, and secured by ropes, end to end. These were sufficient to accommodate my barrow, three barrow-men, two helpers, two boatmen, two transient passengers, a native mud stove and myself. The outfit looked like this:



Each of the hoods was a single mat over split bamboo bows, barely high enough for the occupant to sit up in the bottom of the boat. In these little sheds we all slept, the two helpers and I in one. There was just room enough for them to lie down. We were two nights on the voyage, having been detained a few hours by calling at my island station in the "clear water" swamp, now, however, continuous with the Yellow River flood. In spite of the apparent discomfort, the restfulness of water travel was preferable to the perpetual bump, bump of the wheelbarrow.

The desolation from this flood is indescribable. We passed numerous villages, poling through the streets of three or four, and such a scene of havoc! The poor mud houses have melted down by the hundreds, and the wretched inmates who escaped being drowned or crushed have either fled or are crowding into improvised shelters made from the debris of furniture and roofs, in hopeless despair.

We have appealed for aid in behalf of the refugees. Many villages will need no aid, for they are swept out of existence, with inhabitants all drowned. This simplifies relief over a large area near which the great crevasse occurred. It is a tragic way of having the question solved. [I can recall the eager, curious crowds that gathered about us in some of these villages last July. Sometimes, when we asked if they had heard of Jesus, they answered, "O, yes, we have heard about Him and the

Heavenly Father, but we are too poor and too busy to study the doctrine."—G. W. C.] The magnitude of the flood can be partially realized out in a boat, with water in every direction to the horizon dotted with island villages, and knowing that on reaching the apparent horizon the scenery is still the same watery waste through the length of the flood. The area flooded on the southeast of the river is fully 30 by 125 miles, and on the northwest perhaps greater—a total of 7,500 square miles. [The population must largely exceed one million.—G. W. C.]

THE WOMAN'S CLASS.

MISS ROLLESTONE wrote from NINGPO, Nov. 16, 1898:

Just now I am quite taken up with the woman's class. It is composed principally of inquirers. At present there are sixteen women, besides two children. Others are expected. Our women's quarters are so cramped and unsatisfactory that it adds greatly to the difficulty of work. I hope we shall soon get money for the new school. Some of the women are bright and quick to learn, others are very slow and need a great deal of encouragement. One of our best Bible women has charge and it is no small undertaking, for the average Chinese woman does not seem to ever get beyond her childhood in some respects, and the least trouble is enough to cause a disturbance among them, and then they want to go home immediately. Being women they must be treated as women, but in reality they are children.

My mornings are entirely given to this class. Two afternoons a week, a lesson in Old Testament, necessarily short, as the women can take in such a very little.

Friday afternoon a Bible-woman and I visit in the city. Sunday afternoon, also, I go over to the city church, where some women who cannot come to the class gather to learn to read the Romanized. Some are church members, some inquirers, and some I fear come only with the desire to learn to read. And yet is it not a legitimate bait?

The women's monthly prayer-meeting will, I suppose, fall to my charge this year, as Miss Cunningham is at home. It is not a specially difficult undertaking, however. All Miss Cunningham or I do is to have it announced, write out the names of the leaders and appoint the portion of Scripture to be read. The rest the women themselves do. If one cannot lead, she finds a substitute.

MISS LEWIS of CANTON wrote from MACAO: Miss Noyes and Miss Butler left for the mountains of Japan, Aug. 9. Miss Noyes [who has had a long fever.—ED.] was able to be about but was easily tired. Miss Butler is able to walk, she wrote, eight or ten miles a day, the air is so invigorating.

The year in Canton has been very trying. The great anxiety in regard to Miss Noyes, the long continuance of the plague and consequent anxiety for pupils, the immense amount of disinfecting that had to be personally attended to, sorrow at the loss of many Christian Chinese and helpers, were all added to the ordinary work. There were some weeks when almost daily I attended the funeral of some Christian who had died near us, of plague. There were so many sick and dying that the air of Canton, always impure, seemed perceptibly worse. None from the Seminary and none of the blind pupils were attacked by the disease, which seemed remarkable, as it was all around us.

The autumn session opens the latter part of October, and Miss Noyes and Miss Butler will be at home about that time.

ONE BUSY HOUR.

MISS ETTA MONTGOMERY wrote from KIUNG CHOW, HAINAN, Nov. 15, 1898:

It frequently happens that half a dozen things will demand my attention at one and the same time, until the head swims, but I am rejoiced and humbly grateful for the precious privilege of having the work to do. Let me give you an account of one hour of this busy day, just for your own amusement.

We ate a very hurried dinner, not finishing the fruit. There stood several women who were carrying earth for a little building that is going on; they must have all of twenty cash, equivalent to one cent, for a load of one hundred and twenty pounds. This must be weighed and the cash counted out.

Here stands the rice woman, with rice for the school.

A woman who is making us some Chinese clothes for our country trip next week; she must have the measurements, etc.

Close to me a carpenter, who had gashed his foot, waiting for me to dress it with something, while scarcely an hour before I had washed several streams of blood from the head of a man who had been struck by a falling stone.

The boy is waiting for notes to be despatched to Hoihow, a distance of four miles; he is to return before night with his purchases.

The teacher of the school is waiting for copies for the children to write.

An inquirer who had come a long distance for special instruction must not be put off.

There were several other calls at just that hour, but I forget them now. Of course every hour of the day is not so full, but *many* are. It rejoices us to know that our house is a very popular place for the Chinese. Though often too tired to be at our best, we are glad they come. One woman remarked that they all like to come, for they "hear comforting words." Another, only last week, said that the women say they love to be "near us, for it is like being near fragrant flowers;" a Chinese metaphor which only goes to show that we have their love and confidence.

"ONLY WOMEN."

The interest among the women keeps up. Sixty were at service last Sunday. If it were in a church or public meeting place, I would not think so much of it, but here in a private house it is sometimes surprising. There are a number of applicants for baptism but, being unable to read, they require much instruction, and their poor minds are so dull, being "only women," as they say.

But all this is not answering your questions very rapidly. You will be interested to hear that the wife of the opium smoker at the age of sixty-five years has unbound her poor feet. We made a very soft little shoe about four inches in length and she walks quite well. Everybody marvels over it. If a woman unbinds feet that have been bound for many years, they never regain their shape, for the bones are broken and the toes all bent under the foot, while a large crease remains unclosed near the heel. They are very ugly and misshapen.

You ask about the Hakkas. They are "strangers" who came to Hainan several hundred years ago and number possibly twenty thousand here. They do not intermarry with the Hainanese and are a roving, vacillating people. They are a cleaner people than the Hainanese and do not bind feet. In other parts of China they have fled to the hills and are very poor.

MRS. ELTERICH, who was home on furlough last year, wrote from CHEFOO, Oct. 6, 1898:

We arrived here July 20, and the first three or four weeks I was very busy getting settled in our new home. . . . I have forgotten so much that I must begin to study Chinese again. I engage a teacher this week. I have undertaken to look after the cleanliness of the schools, and see that the boys keep their rooms clean. They often neglect sweeping if they are not watched.

Our work in this region is very encouraging. We have now a flourishing Anglo-Chinese school of sixty-four pupils. Many of the patrons are from the wealthy and official class, people whom heretofore we have been unable to reach. They came to us of themselves and simply importuned us to open a school for their sons and teach them English and foreign science. The patrons furnished the money to put up nice school buildings and defray all expenses. The boys have prayers and Scripture lesson every morning, attend church, Sabbath-school and prayer-meeting, and several have already united with the church. Mr. Cornwell has charge of this school.

Parents of these boys come to visit us now and their homes are open to us. It is a wide door of influence. We also have an encouraging street-chapel work in connection with a museum. There is an average attendance of 500 a day.

ANOTHER WOMAN'S CLASS.

MRS. CROSSETTE wrote one day's journey out from WEI HIEN, Nov. 1, 1898:

I have come to help some of the women who have gathered in a class to study the truth. Miss Hawes, our newest missionary, is with me. We divide up our forces and hear recitations both morning and afternoon. I have a class of three who are studying New Testament history. Many come into our services who are not Christians, and some of this number are inquiring into the truth. A large number come out of curiosity, and we are willing to let them in from that motive in hopes that God's Spirit may meet them here. We have two Chinese teachers who take turns in speaking to the people who gather in every evening. Our class of women learners sit on one side of the room, while the other side is left for the men, Christian and heathen. Our chapel is too small to hold all.

While I write to you there is a young Chinese woman every now and then interrupting to ask me the name of some character, but we get used to these things.

P. S.—I find I have not answered your questions as to Wei Hien. Our mission compound is about a mile from Wei Hien city—out in the country, you see, making it much more healthful for us. On our compound there are five mission houses, two dispensaries, two hospitals, a chapel, and a boys' and girls' boarding school. I also have charge of a little day-school. But my main work is in the country, teaching the needy women of Wei Hien Presbytery.

CHILI.

Rev. and Mrs. W. B. Boomer upon their return to the field, after furlough, have written a partnership letter to their friends.

MRS. BOOMER says:

After a journey of sixty-five days from Chicago we find ourselves once more under our own vine and fig-tree in Chillan, very happy to be again at home. As may be supposed, we find much to do in all departments of our work, and have made plans whose execution would occupy the time of four people . . . We left Chicago on the evening of June 1st, and had a much easier journey across the continent than we had anticipated. I have a great respect for the "great western plains" since I have seen their extent. General Green, on his way to Manila, was a passenger in our car, and met with an enthusiastic reception at Oakland.

June 8th we left San Francisco on the *San Blas* and steamed away for Panama. Seldom have I suffered from heat and dampness as on this voyage . . . Mr. and Mrs. Gates of Guatemala were with us for two weeks returning to their field. We spent much time together reading, singing and chatting.

After twenty-four days of all sorts of weather, from cold to tropical, we were glad to try something new by landing at Panama. We found that we had missed our steamer by twelve hours, and would have to wait five days for the next one. The "Fourth" was wildly celebrated by Americans there and we had a full view of the fireworks from our windows. We sailed from Panama on the *Arequipa*, a fine English ship, the same on which we had gone north the year before. The rest of our journey was pleasant, and the children were good. Baby lay on her back and slept eighteen out of twenty-four hours the whole way.

MR. BOOMER takes up the narrative:

A run of four days without calling at any port in Colombia brought us to Guayaquil, Ecuador. From there south our steamer was in at some port of Peru or Chili every day, and after leaving the luxuriant and tropical verdure of the Guayaquil River, we saw but little vegetation of any kind till within a day's journey of Valparaiso. One who never leaves the ship and sees the miles of this coast lengthen into hundreds of arid and barren rocky hills may wonder where the sugar, coffee and oranges which load our steamer come from. Behind these hills, in the interior of Peru, the face of nature is quite distinct, and a number of the forlorn-looking little ports are connected by rail with rich agricultural districts hidden from the passenger's eye.

VISIT TO LIMA, PERU.

At Callao (pron. Cal-yàh-o) the steamer stops three or four days. We were glad to accept an invitation from Dr. and Mrs. Wood, missionaries of the M. E. Church, to visit their home. Since we passed Callao on our way to the United States, the door has opened for them to remove to Lima. It is one of the curious providences of history that the first Protestant missionary to live in the Peruvian capital should take up his residence on "Inquisition Place," opposite the very building where some eighty years ago the "Sacred Office" was in active operation. Now the Senate holds its sessions in the old hall of the inquisitors. Aside from historic associations, the room merits a visit on account of its beautiful paneled and ornamented ceiling made of dark wood. Fronting the same plaza is another interesting building, formerly occupied by St. Mark's University, but now used by the House of Representatives. The university is the oldest in the Western Hemisphere and was founded in 1571. Lima has the largest cathedral in the new world, and the largest bull ring in the world. The rich old city of the Spanish viceroys, however, is not what it once was. The war with Chili, civil strife, priestly, political and social corruption have combined to bring about the present condition.

NEARING HOME.

From Callao to Valparaiso the trip was varied by going ashore at Arica, Iquique [E-ké-kay] and Guayacán. Dr. Hoover, a friend of Seminary days, now missionary of the M. E. Church, insisted on having us all go ashore at Iquique. In his home we met several missionaries and heard from them, as we had already heard in Lima, of the good work done last year by Dr. Harry Guinness, who visited Peru, Bolivia and Northern Chili, holding special meetings. Such meetings have been rare in this part of the world.

Off Tocopilla was lying the ship on which Mrs. Allis of our mission was returning to the United States with her children. They lunched with us. I went ashore to see Mr. Robert Elphick, a Chilian minister and a former pupil of mine. He was in the interior on a missionary trip, but I saw the modest chapel, put up since I last passed Tocopilla, and found it occupied by an evangelical school. . . . . We reached Chillan August 5. Mr. and Mrs. Spining and a number of the church members were at the station to welcome us back to the old and loved field. The Spinings had already shipped their household effects to Talca, and after a few days' took their departure. . . .

HOME DEPARTMENT

A MISSIONARY BIBLE READING.

"YE HAVE NEED." Heb. x.: 36.

1. **Of a Right Motive:**
   Love to { Christ. John xiv.: 15; 2 Cor. v.: 14.
   { Perishing world. 1 John iv.: 20.
2. **Of a right conception of God's plan and purpose: Gospel presented, not the world converted:**
   Matt. xxviii.: 19, 20; Mark xvi.: 15; Luke xxiv.: 47.
3. **Of a right spirit:**
   Broadminded. Phil. ii.: 4.
   Co-operative. 1 Cor. i.: 10.
   Loyal. Heb. xiii.: 17.
   Prayerful. James i.: 5.
4. **Of patience:** Heb. x.: 36.

WESTMINSTER SEMINARY, FORT WAYNE, Ind. (*Mrs.*) *D. B. Wells.*

Systematic Study of Missions for Young People.

LESSON V.—PRESBYTERIAN MISSIONS IN CHINA.

The Chinese Empire covers nearly one-tenth of the habitable area of our earth, and contains more than one-fourth of its inhabitants.

Departments of Missionary Endeavor.

(1) Evangelistic: The spirit of evangelization permeates every department. The efforts of missionaries are supplemented by Chinese preachers, teachers, and Bible-women, and each mission has grouped about it a number of stations; these in turn have sub-stations and itinerating districts, in all of which the gospel is preached, at some points daily, at others less frequently. There are, in round numbers, 8,000 members of the Presbyterian Church in China and 76 churches. (2) Educational: The day-school is followed in order by boarding school, training class, and college. (3) Medical: A station without a dispensary is not thought to be fully equipped. The larger stations have hospitals, and some maintain medical classes. (4) Publication, is confined to two missions.

Obstacles.

(1) Ancestral worship. (2) Inadequacy of the Chinese language. (3) National pride and exclusiveness. (4) Interference of Sabbath observance with business. (5) Unwholesome and immoral practices. (6) Degrading position of women.

Central Mission. 1844.

The oldest mission occupies five stations: Ningpo, Shanghai, Hangchow, Soochow and Nanking. They are near the seaboard, on the middle eastern coast, and are named above in order, from south to north. At Ningpo, Apoo, the first Chinese convert, was baptized in 1845.

Shanghai has been aptly called "the Liverpool of China." Its chief interest, from a missionary point of view, lies in the operation of its department of publication. Its annual output is forty millions of pages. With 15 presses and 130 Chinese workmen constantly employed, this is the largest printing establishment in China. It earned last year a surplus of $8,600 (silver).

At Hangchow the college with its Student Y. M. C. A. is an efficient adjunct.

Soochow church worships in a building erected almost entirely by one woman, who spent her patrimony upon it, reserving only sufficient for her coffin.

Canton Mission. 1846.

Canton is in southeastern China, 70 miles from the sea. No department of progressive mission work is lacking. There are three organized churches in the city and daily services are held at four different points. There are a boys' boarding school, the Christian College, the True Light Seminary for girls and young women, a school for the blind, and 30 day-schools in Canton or vicinity. The hospital, four dispensaries and a gospel medical boat supported by four American S. C. E., treat thousands of patients annually.

Three other stations, Lien Chow, Kang Hau, Yeung Kong, from 150 to 250 miles inland from Canton, have organized churches. Hainan Mission,

originally a branch of the Canton Mission, has two stations.

Peking is a small mission with only two stations, but is "in some respects the most interesting field in the world." It brings into contact and sharp contrast in the capital of China types of the oldest, most conservative, and the most modern, progressive civilizations. In 1897, An Ting Hospital cared for above 18,000 patients and the woman's dispensary received 1,800 calls in six months.

Peking Mission. 1861.

Shantung Province, lying about 350 miles south of Peking, was the home of Confucius, and has accordingly been the center of Chinese intellectual life. In 1895 the extent of the work rendered a division necessary, so there are now East Shantung Mission with two stations, and West Shantung, with four stations. Tungchow College is a marked institution. Chinan-fu, of the West Mission, is the provincial capital. The newest station is Chining Chow; 5,000,000 people contiguous to it are dependent upon our mission alone for Protestant Christian influence. More than 72,000 patients were treated in Shantung by our medical missionaries in 1897. Shantung missions are remarkable for the number (273) of their native teachers and helpers. *Carl I. Ingerson.*

Shantung Missions. 1861.

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POINTERS FOR EXPANSION OF LESSON V.

PROGRESS OF CHRISTIANITY.—In the lifetime of Dr. McCartee who organized the first of our churches in China, 1845, all the fabric of six missions, with 527 Chinese assistants, has been created. In 1843 there were only six Protestant Christians in the Empire; now there are 80,000. In 1842, 16 missionaries; in 1898, 2,458.

PRESBYTERIAN PLANT.—Synods 2, presbyteries 7, self-supporting churches 10, missionaries (including those in Hainan) 193, Chinese preachers 29; property owned at every station.

EDUCATIONAL.—See *Reports*, and magazines for Sept., 1897, 1898. First boys' school, Canton Mission, at Macao; 30 boys, Jan. 1, 1846. A. P. Happer, teacher.

"It can be said with perfect truth that thus far the missionaries have been China's best, and almost only, instructors."

OBSTACLES.—See *Christian Missions and Social Progress*, Vol. I., pp. 80–94, by Jas. S. Dennis.

PIONEERS.—D. B. McCartee, M.D., Cole, Way, Culbertson, Central Mission; A. P. Happer and J. B. French first rented property in Canton; Gayley, Danforth, Nevius, of Shantung; Dr. W. A. P. Martin, Peking.

[First seven missionaries to the Chinese labored in Singapore; Walter Lowrie was the eighth (1842); in '43-44, seven others went to China.]

PAPERS.

Master Missionaries: John Livingston Nevius; Julia Brown Mateer.

Dr. Nevius, 40 years in China. First 10 years did not read an English book. Systematic itineration for 21 years. His circuit extended 330 miles from Chefoo, population three millions. Not a Christian in the region in 1873; four years later, 20 Christians. See "*The Life*" written by Mrs. Nevius.

Mrs. Mateer, 34 years in Tungchow. "The Venerable Nourishing Mother of Heroes." See WOMAN'S WORK, June, 1898, and *The Church at Home and Abroad*, same issue.

Medical Influence in Our Missions.

Peter Parker, *first American physician* to China, opened a hospital in Canton, 1835; "Medical Missionary Society" organized 1838, held its 59th annual meeting, Canton, January 1898; more than half the funds for the year subscribed by Chinese; all buildings of Canton Hospital were given by the Society.

DR. JOHN G. KERR, 43 years head of Canton Hospital, has trained 79 Christian doctors and published 20 medical works. Dr. Atterbnry has trained 13 men, Dr. Neal, 10.

Dr. McCartee, at the end of first year in Ningpo, had 200 patients a day; Dr. Hepburn, at Amoy, over 2,000 in eight months.

Eleven hospitals for men and six for women now in the missions; in '96-97, there were 3,126 in-patients, and 161,583 were treated in dispensaries where they heard something of the gospel.

Some of the Early Wives.

Mrs. Cornelia Brackenridge Speer, d. 1847, less than four months after reaching Macao. "She contemplated the approach of death without alarm and even with joy. Among her last words were, 'I am going home'."

Mrs. J. A. Danforth, d. 1861, on her thirty-third birthday, in the Kwan-Yin Temple, Tungchow. Hers was the first Protestant missionary grave in Shantung.

Papers on Broad Subjects.

The National Religion of China.—See *Dawn on the Hills of T'ang*, pp. 54-56, by Harlan P. Beach; "Ancestral Worship," by Dr. Yates, in *Records of Shanghai Conference, 1877.*

Military Events Which Have Opened China to the World.—See *A Cycle of Cathay*, Dr. Martin.

American Diplomats in China.—*Ibid.* Also Life of S. Wells Williams.

BOOKS OF REFERENCE.—*Encyclopædia of Missions*, articles "China," "Confucianism," etc.; *Chinese Mission Handbook; Shantung*, by Alex. Armstrong; for So. China, *The Cross and the Dragon*, by B. C. Henry; *History of China* (Historical Chapters from "Middle Kingdom"); about Women and Home Life, *Chinese Characteristics*, by Arthur Smith; description of Shanghai, Ningpo and other cities, *Wanderings in China*, by F. Gordon Cumming; on religions, *Oriental Religions and Christianity*, Lect. vii., by Dr. Ellinwood.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

How is American influence in China affected by occupation of the Philippines? What interest important to missions may it help to conserve? Page 31.

How did the preacher illustrate prayer? Page 32.

Point out heathen features and Christian features touched in Mrs. Abbey's itineration. Pages 33-36.

What call is there for Canton College? Page 37.

What is the Presbyterian share of responsibility for China? Page 37.

Where are the youngest stations? Page 38.

Illustrate the value of the "class" for country women. Page 39.

Who joked about the hill gods and who defended them? Page 41.

Notice instances of Chinese shrewdness. Pages 43, 46.

What sort of women has the gospel raised up at Ningpo? Pages 46, 47.

What was the area of the Yellow River flood? Pages 48, 49.

What and where was the first university on this hemisphere? Page 51.

A PARABLE.

Once upon a time an astronomer gazed upon the wonders of a planet that was nearing the horizon. His attention was diverted for a moment and a slight motion jarred the telescope. He looked again and saw—in a window in the same town, a family gathered around the evening lamp. To one who had been trying to determine lines and boundaries on a far away planet there was present at once the evening paper, the school books, the exhaustless mending basket. The means required to view that which was far away had revealed with startling distinctness that which was near.

So they who have the Spirit to search out the things of Christ's kingdom in far lands, will by the same Spirit see more vividly the work of that kingdom at their doors. *W. J. G.*

SUGGESTION CORNER.

FROM Ohio:

"I am a very busy person and had thought that I could do nothing this year in the way of getting subscribers for WOMAN'S WORK, but as no one else could be found I have concluded to do what I can. My work is such that going to the bank for a draft means either going without my dinner or else going to a restaurant, neither of which alternatives do I like. I shall probably be rather slow in getting the names ready to send in. . . ."

The example of our Ohio friend reminds us of a gentleman whose services were gratuitous as secretary of a famous society in Scotland. In a public speech in 1805, he said, "It is my wish that my constituents may find cause to inscribe on my tomb: 'Here lies an active and useful secretary of the Society for Promoting Christian Knowledge.'"

FROM Missouri:

"I see the year of my subscription has expired. Thanking you for your kindness in sending it to me when I had no money, I now enclose 50 cents for another year of your valuable book. It would be hard for me to get along without it in the work of our missionary society. This winter I found I could let something else go, so send this 50 cents off to you."

FROM Michigan:

"Why lay such stress upon our contributing to the Church Boards? The open collection in church is the only opportunity the gentlemen have for giving to missions, and they usually respond liberally, while it is a hard pull for our auxiliaries to raise what they have pledged. *I* would not advise the women in general to divide their pittance."

FROM (date omitted):

"I want to applaud the sister who was heard from in 'Suggestion Corner' in December number, 'From Illinois.' Does a faithful wife or daughter earn nothing at home? Are their time and labor worth nothing? Then every daughter may have a good excuse for leaving the parental roof, that her time and labor may be her own."

SATISFIED.

Written during a time of suspense in Hospital.

Oh! He wakes me from my dreaming
To behold Him face to face;
And He saves and helps me ever
With the fullness of His grace;
And He does not keep me waiting
Till I reach the home above,
But He satisfies me daily
With the sweetness of His love.

In the stillness and the darkness,
When no human friend is near,
Oft He comes to soothe and comfort,
Wipes away the falling tear.
And He never disappoints me
When I seek the quiet place;
But He spreads a royal banquet
And reveals His smiling face.

Though my way leads o'er the hilltops
With the sunshine beaming fair,
And the rarest flowers, nodding,
Breathe a welcome everywhere;
Or adown the lonely valley
With the shadows falling drear,
Still He satisfies me fully,
For I feel His presence near. *O. E. H.*

THE STUDENT MISSIONARY CAMPAIGN AGAIN.

An appeal to Presbyterian students, both men and women, has been sent us upon this subject, which was presented in our pages last month. Our space does not allow of quoting more than extracts from the appeal.

From report adopted by the Board of Foreign Missions, Dec. 1898: "We recommend:

"1. That an effort be made to organize work by Student Volunteers for the summer of 1899, that Mr. Geo. L. Gelwicks, of McCormick Seminary, be appointed Business Manager. He shall ascertain the number of students who desire to undertake such summer work, secure testimonials as to their qualifications and place them in communication with the Committees. * * *

"2. The Advisory Committee shall consist of the secretaries of the Board, and its approval shall be necessary to the adoption of plans and the incurring of expense.

"3. The work in each Synod shall be under exclusive direction and authority of the Chairman of the Synod's permanent Committee on Foreign Missions and a representative of the Woman's Board.

"ARTHUR J. BROWN, *Secretary in Charge.*
"JOHN B. SHAW, *Chairman.*"

Not only Volunteers technically, but all students deeply interested in the evangelization of the world are invited to join the campaign. If no one in your institution has received a letter from the Business Manager, please write to Geo. L. Gelwicks, 1060 N. Halsted St., Chicago, Ill. Students are urged not to delay in the consideration of this work since *final decisions must be made before March 15.* Will you show this appeal to other students and have it posted in your institution?

SINCE LAST MONTH.

ARRIVALS:

November 21.—At San Francisco, Mrs. W. F. Shields and children, from Praa, Laos. Address, East Oakland, Cal.

January 7.—At New York, Rev. W. A. Waddell and family, from San Paulo, Brazil. They go to California for the present.

DEPARTURES:

December 21.—From New York, Miss Dascomb, returning to Curityba, Brazil.

January 14.—From New York, Mrs. R. G. Wilder and Miss Grace Wilder, returning to the W. India Mission.
Miss Mary J. Thomson, Miss Mary Hamilton, Miss E. Emily Scheurman, all to join the W. India Mission.
Mrs. Theo. S. Pond, returning to Caracas, Venezuela, S. A.

January 17.—From New York, Rev. J. G. Watson, returning to Hamadan, Persia, leaving Mrs. Watson and two children in California.
From San Francisco, Rev. B. C. Henry, D.D., returning to Canton, China.
Miss Mary E. Brokaw, to join the West Japan Mission.

RESIGNATIONS:

Rev. Joseph Bailie, Soochow, China. Appointed 1891.
Mrs. Joseph Bailie (M.D.). Appointed 1890.
Miss Isabella A. Leete, Tokyo, Japan. Appointed 1881.
Miss Jennie F. McLean, Mosul, Turkey. Appointed 1892.
Mr. Oscar Roberts, Africa Mission. Appointed 1894.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month, prayer-meeting third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

THE Twenty-ninth Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will be held in the East Liberty Church, Pittsburgh (Rev. Dr. Kumler pastor), April 26 and 27. Full information in regard to correspondence, railroads, etc., in March magazine.

THE latest news from India tells of Mr. and Mrs. McComb leaving Woodstock and starting on their journey to America. Mrs. Andrews has been appointed to take charge of the school for the present, and has already entered upon her duties in a confident and enthusiastic way.

MISS MARY FULLERTON, who has been stationed at Jhansi, is now in charge of the Jumna girls' boarding school, Allahabad, for which position she is admirably qualified.

DR. MAUD ALLEN has been transferred from Jagraon to the Philadelphia Hospital at Ambala for one year.

DR. JESSIE CARLETON has been ordered by her physician to remain away from the hospital for one year in order to complete her restoration to health, now so happily begun.

AS announced, we shall publish monthly during 1899 a series of leaflets upon phases of *Home-life in lands not Christian*, beginning with *China* for February; price 2 cts.

A *Responsive Praise Service* (*the Holy Spirit*), 10 cts. per doz., 50 cts. per 100, is also ready, as well as a poem, *If I Have Eaten my Morsel Alone*, 1 ct., 10 cts. per doz. Other helps on China are *Chinese Burden Bearers*, 1 ct.; *John L. Nevius* (a Hero), 2 cts.; *Is It Worth While?* 2 cts.; *Ling Te's Letter*, 3 cts.; *The Mind of Chinese Women*, 1 ct., not forgetting the helps that may be used for constant reference.

AN *increasing amount of* Canada money is being received when orders for leaflets are sent. Will our workers living in the United States please refrain from sending such, as it is not bankable, and is only accepted at a discount in trade.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

OUR Twenty-eighth Annual Meeting is to be held this year in the First Church, Cedar Rapids, Iowa, April 26, 27, with probably a meeting of officers the preceding evening. Twenty-one years ago we held the Seventh Annual Meeting in Cedar Rapids. The same pastor who welcomed the Board then is still there. The changes in the Board have been very great, and doubtless in the church and people as well.

THE treasurer's books close April 20. Are we going to fall behind last year's gifts? Surely that should not be. Think of our blessings—the wonderful blessings the Father has showered upon us as a people and a country. Can we not in gratitude increase our gifts that others may share with us the knowledge of His love? How much have we spent for Christmas gifts to our friends and how much have we given to Him who was born that we might send the Good Tidings to every nation?

IN the record of the Seventh Annual Meeting are these words: "The amount contributed for the year exceeded the previous twelve months by more than $5,000."

LAST year many gave something for the debt. Is it not possible to give as much, or more, without the cry of "Debt" to urge us on? Think, too, of our *five* accepted candidates, who are prepared and only waiting for our societies to come forward with funds. They cannot go while the treasury is so crippled that work on the field is therefore closed. Our churches are not too poor to pay for all that is needed.

THE blanks for annual reports, together with "Invitations to Annual Meeting," in sufficient numbers for each local society and each presbyterial officer, will be sent to each presbyterial secretary this month. If any secretary does not receive her package, please notify us at once. The filled-in presbyterial reports are to be sent to *Room 48*, not to the private address of any officer.

WE again mention the *Year Book;* it is not yet too late to get copies; price 10 cts.

ONE of the Student Volunteers who did efficient work for us last summer has published a helpful booklet of 76 pages, *Missionary Methods for Missionary Committees*, price 25 cts. Every C. E. Society needs a copy.

Christian Endeavor Mission Fields, Program for Endeavor Day, arranged by Mrs. Hillis; price 2 cts. each, 15 cts. per doz., $1.00 per 100. *Child Life in China*, 1 ct. each, 10 cts. per doz. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at the same hour.

THE Twenty-ninth Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held in Brooklyn on Wednesday and Thursday, April 12, 13.

WHEN this number of WOMAN'S WORK is received there will be but two months remaining of our fiscal year. At least one-half of the year's receipts is usually paid during these last two months. At the date of this writing the receipts are less than for the same period in the two previous years. It will be readily seen, therefore, that unless the amount for the remaining time be increased, the year will close with a deficit on April 1st. *Presbyterial officers are requested to bring this statement to the notice of all individuals and organizations contributing through their societies*, in the

hope that knowledge of the need will bring the increase.

THERE still seems to be occasion for the reminder that the law requires that every check, whatever the amount, shall have upon its face a two-cent Internal Revenue stamp, canceled with the date (day, month and year) and the initials of the person who draws it.

THE meeting in the autumn of North River Presbyterial Society at Marlborough was larger than any previous semi-annual gathering. It adjourned to attend the mission conference at New Hamburgh, just across the river. This has been referred to repeatedly as a most inspiring meeting. We think we discern already some of its fruits.

"I DO not care anything for foreign missions and I will not give to your fund any longer," said one who, though having contributed something, had never attended a meeting of her church society. The officer to whom the remark was made commented to herself afterwards: "Is she not cutting a leaf from God's Word in thus ignoring Christ's express command?"

THE statement made in this column in the December magazine that the new invitation cards for praise meetings would be sent "to any society for the postage," should have read "any society of the New York Board." Glad as we would be to send free to others, we find it impossible to do so.

From Northern New York.

IT is with great regret that we have to announce the resignation of Mrs. Amasa R Moore as treasurer, owing to her removal to Florida. Mrs. Moore had proved, during her short tenure of office, a most efficient treasurer, and her departure from within our bounds is a matter of regret to all those who have been associated with her.

MRS. BENJ. ARNOLD, who for many years has served so faithfully and well as assistant treasurer, will take the general treasurership, and Mrs. Julius S. Hawley of Troy becomes assistant treasurer. The auxiliaries, bands, and C. E. S. of Albany and Columbia presbyteries will continue to send their money to Mrs. Arnold, 11 Ten Broeck St., Albany, N. Y., and those of the Troy and Champlain presbyteries to Mrs. Julius S. Hawley. 11 Seventh St., Troy, N. Y.

SURELY our C. E. S. should regard themselves as highly honored in having one of their missionaries, the Rev. W. H. Lingle, detailed to make a tour of investigation in the Philippines, and the other, the Rev. James B. Rogers, selected as the first missionary to Manila. If anything was needed to stimulate the gifts of our young people, the selection of their missionaries for such important work should prove all the incentive they could need. We trust that these, our representatives, may be followed with the prayers of all the members of the society for God's blessing on their work.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends cordially welcomed.

OUR meetings in December showed that the faithful ones will allow no extra holiday cares or festivities to crowd out the duties and pleasures of missionary helpers. That is what we are, "missionary helpers," and it is a great thing to remember that as Moses prevailed not when the hands of Aaron and Hur were let down, so will the work in the foreign field suffer if the prayers and gifts of their supporters languish or fail. The figures furnished by our various treasurers on the last pages of WOMAN'S WORK furnish matter for thoughtful consideration and admonish us to increase if possible, and we know it is possible, our contributions as individuals and societies. In this connection we would like some testimony regarding the gifts of our women to be set forth in the "Suggestion Corner."

OUR associates in Holton, Kansas, are feeling deeply the death of one of their consecrated and efficient workers, Mrs. Lydia Gordon. May this bereavement prove, as such trials often do, the forerunner of a fresh baptism for service to those who loved her.

AT our meeting, Dec. 20, the report of Miss Trusdell regarding her month's labor in the Indian Territory was both interesting and encouraging. The territory which contributes to the Southwest Board is a very large one, as will be seen by reference to the excellent colored map furnished in our January issue. It would be a new experience to some of our workers in the East to ride over these prairies and reflect upon the opportunities for seed-sowing furnished by these new and growing cities and villages. Here is our "opportunity," the one gift which none are denied, *opportunity* for work and growth.

From San Francisco.

Meetings at 10 A. M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

THE ladies' missionary society of Bethesda Church, Los Angeles, held their annual praise service recently. An interesting programme was presented in the afternoon, and in the evening the ladies were joined by the gentlemen of the church at a 6 o'clock tea, 125 persons being present. After tea an interesting address on China was made by Rev. Ng Poon Chew. The free-will offerings were larger than those of any previous year.

THE Y. P. S. C. E. of Calvary Presbyterian Church, San Francisco, held one of their "missionary at home socials" at the pastor's residence Dec. 8. It was very largely attended. Mexico was the subject discussed. Miss Jennie Partridge, presbyterial secretary for young people's work, made an address on Missions. A social hour with refreshments was enjoyed.

INTERESTING letters have been received from Dr. Alice Fish of Korea and Miss Grace Russell of Persia. Dr. Fish has been appointed by the mission at the recent annual meeting to go to Pyeng Yang.

OUR Board meeting in December was one of special interest. Mrs. Field, matron of the Home, reported 33 girls in the Home and a number of weddings during the year, while not a death and scarcely a case of serious ill-

ness has occurred. Miss Cameron gave an account of the latest case of rescue in San José.

MRS. S. C. PEOPLES of Laos and Mrs. Bannerman of Africa addressed the afternoon meeting to the edification of all present. Mrs. Peoples told of a perilous river journey, with cocoanuts tied underneath their arms as life preservers, in a canoe twenty inches wide and twenty feet long, shooting the dangerous rapids. For six days and nights she was obliged to lie in the canoe holding her sick child, as the covering was too low to allow her to sit upright. It was with sad hearts that they left the little band of Christians at Nan—sad that the Board was unable to send reinforcements, while they came home on a furlough on account of illness.

MRS. BANNERMAN gave an interesting account of her first Christmas in Africa. Instead of candy and oranges, the missionaries distributed little bags of red calico or cheesecloth filled with rice and a bit of dried fish, which was received with eagerness by the children and not disdained by their elders.

TIME is drawing nigh to the Twenty-sixth Annual Meeting. Treasurer's books close in March. Let the auxiliary treasurers do their utmost to send their money without delay and to "gather up the fragments."

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

WE were most pleased to welcome, at the last monthly meeting of our Board, Mrs. M. G. Preston, who has returned to make her home with us again after an absence of nearly four years, the greater part of which time she has spent with her daughter Laura in the home mission field. Twenty-five years of Mrs. Preston's early life were spent in Canton, China. Her daughter, Mrs. Sophie Preston Wisner, was also with us, as she is at present in Portland making farewell visits among relatives and friends before returning to China, her husband, Rev. O. F. Wisner, having been appointed president of the Canton Christian College. Mrs. Wisner lived in China until she was thirteen years of age, and has since spent seven years there as a missionary. She is looking forward with pleasure to her prospective return.

MRS. FITCH reported having heard of the safe arrival at Shanghai of her sister, Mrs. G. F. Fitch, whom it was our privilege to meet recently at a farewell reception. She has returned to her work with great joy, renewed physical strength and increased spirituality.

WE missed, at our meeting, the familiar face of our dear Mrs. Cooper. Only the month before she had led us in prayer, as she so frequently has done, in a way which impressed all with the thought that she was *in the habit* of communing with the Lord concerning our loved work and workers. On Saturday evening, Dec. 3, she laid out the garments with which to dress for church on the following morning; but she awoke to praise the Lord with the heavenly host. Many have been made better by knowing this dear sister. May the memory of her words and life still linger with us.

IN connection with the First Church, Tacoma, Washington, four mission study circles have been organized. Interest in the study of the mission field is slowly but steadily increasing within our borders.

WE find great encouragement in the report which comes to us from headquarters of the Student Volunteer Movement, from which we learn that the fall text-book for mission study classes was ordered by a larger number of students than that of any previous course; including those sold for use in young people's and church classes, about 5,500 copies were purchased within two months of its publication. Surely the time is not far distant when a general education will not be considered complete without a knowledge of missions. God speed the day and grant that young people in the territory of the North Pacific Board may be prepared for its coming.

NEW AUXILIARIES AND BANDS.

IOWA.

Cono Centre.
Rowley.
Walker.

OHIO.

Mingo Junction, Willing Workers.

PENNSYLVANIA.

Allegheny, Lindsay Bd.
Hazelwood, Willing Workers.
McRees Rocks, Willing Workers.
Phila., Arch St. Ch.,
Daughters of the King, reorg

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Dec. 1. 1898

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Annapolis, S.C.E., 3.97; Baltimore, 2d, Willing Hearts, 11.60; Boundary Ave., 57.59, Boys' and Girls' Links, 29; Central, 50; Lafayette Sq., 20; Park, 21.24; Chestnut Grove, 4. S.C.E., 7; Deer Creek, Harmony, 20; Franklinville, S.C.E., 8; Taneytown, 49. $281.40

BLAINSVILLE.—Armagh, 6.50; Beulah, S.C.E., 20; Blairsville, 4.75; Braddock, 1st, 10; Cresson, 10; Cross Roads, 5; Derry, 17.65; Greensburg, Westm'r, 8, S.C.E., 50; Irwin, 6.50; Johnstown, 1st, 10, I Will Try Bd., 10.10; 2d, S C.E. Jr., 1.75; Laurel Ave. (Thank Off., 6.04), 13.84; Latrobe, 15.86; Ligonier, 1.20; New Alexandria, 10; Parnassus, 37.06; Poke Run, 6.85, S.C.E., 25, Silver Links, 3.30; Unity, S.C.E., 10, 283.36

CATAWBA.—Concord, Laura Sunderland School, 9.57

CHESTER.—Berwyn, 12; Chester, 1st, S.C.E., 10; Coatesville, 12.50; Darby, 10; Downingtown, 6.06; Fagg's Manor, 17.50; Great Valley, 31; Honey Brook, 36.50; Lansdowne, 20.40. Y.L.B., 2.50; Media (Thank Off., 21.30), 71.51; New London (Thank Off., 15), 26; Oxford, 106; Ridley Pk., 13, Dewdrop Bd., 8.50; Upper Octorara, S.C.E., 10; Wayne, Mt. Pleasant Soc., 5.66, Helen Newton Circle, 10, S.C.E., 21; West Grove, 8.85, 438.38

CLARION.—Beechwoods, 21, Pancoast Soc., 5.50; Bethesda, 10; Brockwayville, 30.13, S.C.E., 2; Brookville, Y.L B., 9.40; Callensburg, 2.50; Clarion, 32.25, S.C.E. Jr., 1.23; Concord, 12, S.C.E., 22.92; Crenshaw, 11; DuBois, 25.25; East Brady, 16.50, Beacon Lights, 10; Edenburg, Mayflower Bd., 2; Greenville, 7; Leatherwood, 16, Y.L.B., 10; New Bethlehem, Star Bd., 4.64; New Rehoboth, 8.50; Oil City, 2d, Good Will Bd., 20; Oak Grove, 6.25; Penfield, 22.25; Pisgah, S.C.E., 30; Scotch Hill, 5; Sligo, 9.25; Sugar Hill, 9.25, S.C.E., 10, 371.82

HOLSTON.—Elizabethton, 2.13; Riceville, 3; Salem, 4.57, 9.70

HUNTINGDON.—Altoona, 1st, 40.14, S.C.E., 5; Bedford, 15; Bellefonte, 129.50; Birmingham, 2, Warrior's Mark Soc., 104.93; Clearfield, 128.23; Curwensville Aid Soc., 25; Hollidaysburg, 100, Charlotte Irvin Bd., 5; Lewistown, S.C.E., 25; Osceola, 30; Phillipsburg, 7.65; Sinking Creek, 25; Sinking Valley, S.C.E. Jr., 6; Tyrone, 52.15, Moore Bd., 47.99, L.L. Bearers, 2.25, S.C.E., 25; Williamsburg, S.C.E., 12, 787.84

HURON.—Bloomville, 3; Chicago, 10; Fremont, 34.70; Hu-

ron, 6; Melmore, 2.90; Norwalk, 5; Sandusky, 10.18, 71.78
JERSEY CITY.—Garfield, 5; Hoboken, 1st, 26, Wood Violets, 20; Jersey City, Westm'r, 10, S.C.E., 13.55; Newfoundland, 5; Paterson, 1st, 50; Paterson, Redeemer, 36.01; Rutherford, Th. Off., 47.98; Tenafly, 19, Little Helpers, 1, 233.54
KINGSTON.—Chattanooga, 2d, S.C.E., 15.35
LACKAWANNA.—Montrose, S.C.E., 20.00
LEHIGH.—Allentown, 53; Bangor, 9; Catasauqua, 1st, 10; Del. Water Gap, 24; Easton, 1st, 35, Y.L.C., 7.50, S.C.E., 20; Brainerd, 34; E. Stroudsburg, 5, S.C.E. Jr., 1; Hazleton, 46, Wild Daisy Bd., 10; Manch Chunk, 20, Little Workers, 20; Pottsville, 1st, 15; 2d, 7.40; Port Carbon, 7, 323.90
MONMOUTH.—Englishtown, S.C.E. Jr., 3; Long Branch, S.C.E. Jr., 5, 8.00
MORRIS AND ORANGE.—E. Orange, 1st, Willing Workers, 50, Elmwood Bd., 50; E. Orange, Bethel, 28 25; Brick, 100; Flanders, S.C.E., 5; Madison, 18; Morristown, South St., Mrs. J. B. Beaumont, 5; New Providence, 9; Orange, 1st, 125; Orange Central, Mr. N. Tooker, 1,000, Y.P.S., 25; South Orange, 1st, 50, 1,465.25
NORTHUMBERLAND.—Beech Creek, S.C.E., 1; Berwick, 3; Bloomsburg, 11; Buffalo Cross Roads, S.C.E., 8; Danville, Grove, 26.25, Elizabeth Neal Bd., 10; Danville, Mahoning, 19.33; Lock Haven, 41.60, Y.W.B., 101.61; Milton, 25, Y.W.B., 18; Muncy, 4; Renova, Y.L.B., 3; Warrior Run, 7; Washington, 25.44; Williamsport, 1st, 24.85, S.C.E. Jr., 8.50; 3d, 20.54; Bethany, S.C.E. Jr., 5; Covenant, 94.37, Y.W.S., 76.52, 534.01
PARKERSBURG.—Buckhannon, 6.40; Charleston, 10.08; French Creek, 2.50; Hughes' River, Bd., 1.25; Parkersburg, 50; Ravenswood, 8, 78.23
PHILADELPHIA.—Arch Street, S.C.E., 17.50; Kensington, 1st, 27; Mem'l, 20; Olivet, 75, Graham Bd., 9; Temple, 25, Workers, 35.39; Tioga, 26.25, Little Givers, 11.50, Seek and Save Bd., 3.50, S.C.E., 6; 10th, S.C.E., 4.50; West Park, 5.36, S.C.E., 5, S.C.E. Jr., 1; Wharton Street, S.C.E. Jr., 14; Mrs. E. L. Linnard, 50, 336.00
ST. CLAIRSVILLE.—Barnesville, 7.97; Bellaire, 2d, Loring Bd., 10; Buffalo, Syn. Obj., 2; Cadiz (Syn. Obj., 1), 181; Earnest Workers, 1.85; Cambridge (Syn. Obj., 1), 13.26; Coal Brook, Y.L.B., 4; Concord, 1; Crab Apple, 37.75; Martin's Ferry, 32, Lilies of the Valley, 2.87, Chalfant Bd., 4.53; Mt. Pleasant, 10.30, King's Messengers, Syn. Obj., 1; Rock Hill (Syn. Obj., 1), 6.85, 399.53
SHENANGO.—Centre, S.C.E., 8; Leesburg, 4.50; Neshannock, 21; New Brighton, 18.45; New Castle, 1st, 15; Rich Hill, 18.50; Sharon, 30; Slippery Rock, 10.50; Unity, Willing Workers, 15, 140.95
WEST JERSEY.—Atlantic City, 1st, S.C.E., 37.50; Bridgeton, 2d, S.C.E., 50, 87.50
MISCELLANEOUS.—Euclid, Pa., Miss Eva McJunkin, 50; Int. on Deposits, 65.70, 115.70

Total for Dec., 1898,	$6,018.81
Total since May 1, 1898,	$40,474.79

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 2, 1899. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Dec. 20, 1898.

ALTON.—Alton, 13.02; Carlinville, 5.82; Carrollton, 10 67; E. St. Louis, 4.85; Greenville, 3.67, C.E., 4.50; Hillsboro, 24 25; Jerseyville, 8; Sparta, 39.42, C.E., 4 85, $119.05
BLOOMINGTON.—Bloomington, 2d, 1 68, Mrs. Ida Kirkpatrick, Humphrey Mem'l, 40, Chinese Bd., 14; Champaign, 21.57; Clinton, C.E., 200; Farmer City, 4; Hoopeston, 4; Minonk, 27.63; Normal, 6, C.E., 5; Onarga, 10; Philo, 58.80, C.E., 5; Tolono, 21.13; Towanda, 3.29; Waynesville, 3.63, Bd., 37 cts.; Selma, 9.18, 434.68
BOISE.—Boise, 2.50, C.E., 2; Caldwell, 1.85, 6.35
BOULDER.—LaSalle, C.E., 10.60
CEDAR RAPIDS.—Cedar Rapids, 1st, 80; 2d, 15; Central Pk., 11.89; Clinton, 7.47; Mt. Vernon, 10; Scotch Grove, 3.55; Vinton, 54.50, 182.41
CENTRAL DAKOTA.—Artesian, 4.80; Flandrean, 3.20, C.E., 2.45; Huron, 13.80, C.E., 5, Jr. C.E., 4; Madison, 3 69; Miller, 3; Ouida, 1.25; Wentworth, C.E., 2.50; White, 4, 47.69
CHICAGO.—Arlington Heights, C.E., 2; Berwyn, 8.60; Chicago, Dr. Marshall's Mite Box, 4.65; Central Pk., 10, Inter. C.E., 5; Ch. of the Covenant, C.E., 25; Campbell Pk., 3.05; 1st, 30; 2d, 56.75; 3d, 100; 4th, 246 33; 6th, 20; 9th, 5; 41st St. Ch., 27; Englewood, 1st, 18, C.E., 27 95; Hyde Pk., 41.30; Lake View, 36.50; Ridgeway Ave., C.E., 2; Woodlawn Pk., 28.70; Evanston, 1st, C.E., 13.25; Herscher, 2; Hinsdale, 5.50, Mrs. Linsley, 1; Joliet, 1st, 17; LaGrange, C.E., 10.25; Lake Forest, C.E., 22; Oak Pk., 12; Peotone, 16.10; Wilmington, C.E., 2.50; Anon., 10.75; Mrs. J. C. Parsons, In Mem. Mrs. C. B. Nelson, 25. 835 18
COUNCIL BLUFFS.—Atlantic, 4.80; Audubon, C.E., 10; Council Bluffs, 1st, 31.20; Hardin Tp. Ch., 3.06; Casey, 4; Griswold, 4.50; Bethel Chapel, 3.21; Guthrie Center, 2.25; Menlo, 16.50; Missouri Valley, 15; Shelby, 1.70; Woodbine, 9.75; East Side, 2.89; West Side, 10; Walnut, 3.30, 122.16
DULUTH.—Barnum, 1.55; Duluth, 1st, 26.70; Lake View, Lakeside Ch., Irvin Soc., 10.51, C.E., 2.38; Hinckley, 1.16; Pine City, 50 cts.; Sandstone, 3; Two Harbors, 2.60; Willow River, 1.64, 50.04
FREEPORT.—Argyle, Willow Creek Ch., 54.47; Freeport, 1st, 30; Harvard, 3.75; Marengo, 95 cts.; Polo, 9.62; Rockford, Westm'r Ch., 20; Woodstock, 10.06, 128.85
GRAND RAPIDS.—Evart, 5; Grand Rapids, 1st, 10, C.E., 9; Westm'r Ch., 17.25, C.E., 8.75, Y.W.S., 2 50; 3d, 5; Immanuel Ch., 1.50; Hesperia, 5; Ionia, 5.89, C.E., 7.50; Ludington, 2.75, Bd., 1.09; Montague, C.E., 50 cts.; Muir, 3; Tustin, Jr. C.E., 1, 85.73
INDIANAPOLIS.—Bloomington, 6.90; Brazil, 5; Columbus, 9; Franklin, 37.50; Greenwood, C.E., 5; Hopewell Ch., 34 30, C.E., 10; Greencastle, 6; Indianapolis, 1st, 125, C.E., 5; 2d, 100, King's Daughters, 15; 4th, 7, Picketts, 10; 6th, 3 20, C. E., 13.30; 7th, 5; E. Washington St., 18.17, C.E., 5; Tabernacle Ch., C.E., 25, Jr. C.E., 1.91; Mem'l Ch., 20.65; Olive St. Ch., 1.75; N. Indianapolis, Home Ch., 3.75, 473.43
IOWA.—Bloomfield, C.E., 1.48; Burlington, 1st, 50.86, King's Children, 11.47; Fairfield, 70, C.E., 12; Keokuk, Westminster Ch., 25, C.E., 2.50; 2d, 3; Kossuth, 7.50; Martinsburg, C.E., 1.74; Middletown, 1, C.E., 3.32; Mt. Pleasant, 15; Montrose, 5.30; Ottumwa, C.E., 5, E. End, C.E., 10; Troy, C.E., 1; West Point, 12, C.E., 3; Winfield, 10, 251.17
IOWA CITY.—Anon., 1.00
MADISON.—Cambria, C.E., 7.50
MANKATO.—Blue Earth, 30; Jackson, 12; LeSueur, 2.88; LuVerne, 3.74; Mankato, 13.85; Marshall, 5.32, C.E., 5.12; Pilot Grove, 15; Redwood Falls, 3; St. Peter, 5.75; Wells, 2; Winnebago, 8.35, 107.01
MILWAUKEE.—Manitowoc, C.E., 6.55; Milwaukee, Bethany Ch., Jr. C.E., 3; Immanuel Ch., 50, C.E., 30; Racine, Jr. C.E., 5; Somers, C.E., 7.36; Waukesha, 8.40, 110.31
MINNEAPOLIS.—Minneapolis, Bethlehem Ch., 12.70; Grace Ch., 5 70, C.E., 3; Highland Pk. Ch., King's Messengers, 5; Shiloh Ch., 5; Westm'r Ch., 20. 51.40
MUNCIE.—Converse, Mrs. M. C. Kelsey, 12.65
NEBRASKA CITY.—Staplehurst, C.E., 5; York, Inter. C.E., 5, Inter. and Jr. C.E., 5; Firth, C.E., 5, 20 00
OMAHA.—Bellevue, 3.40; Bancroft, 1.18; Blair, 1; Craig, 4.31, C.E., 5; Fremont, 8.06; Omaha, 1st, 40; 2d, 3.15; Castellar St. Ch., 9.30, Jr. C.E., 1.23; Clifton Hill Ch., 3.20, C.E., 10, Jr. C.E., 2; Knox Ch., 24.89, C.E., 7.03; Lowe Ave. Ch., 4.80; Westm'r Ch., 8.60, C.E., 10; S. Omaha, 3, C.E., 5.50; Schuyler, 58, C.E., 5.25; Tekamah, 6.97, C.E., 10, Jr. C.E., 4.80; Waterloo, 3.20, 187.45
OTTAWA.—Kings, C.E., 4; Mendota, 5.86, C.E., 25.10, Primary C.E., 2; Waltham, 5, 41.96
PEMBINA.—Bathgate, 13.50; Drayton, 8.50, 22.00
PETOSKEY.—Alanson, 1.25; Boyne City, 3, C.E., 2; Cadillac, 5; Clam Lake, 2.30; Harbor Springs, 10; Mackinaw, 1.12; Petoskey, 16.50. 41.17
PUEBLO.—Alamosa, 5; Canon City, 22.50; Colorado Springs, 1st, 31.25; 2d, 6.25, Jr. C.E., 5; El Moro, 10; Florence, Busy Bee Bd., 10; La Junta, 2.50; Monte Vista, 10; Pueblo, 1st, 16, Loani Bd., 2.25, C.E., 12.50; Fountain Ch., C.E., 3; Mesa Ch., 14.50; Westm'r Ch., 7.50, C.E., 5; San Rafael, 1; Trinidad, 5; Victor, 5, C.E., 5; Mrs. Wilson, 5, 184.25
RED RIVER.—Maine, 4.72
ROCK RIVER.—Albany, 9.15; Aledo, 8.70; Alexis, 2.90; Norwood Ch., 11.75; Ashton, 6.50; Dixon, 6.75; Edgington, C.E., 10; Erie, Newton Ch., 6.30, Earnest Workers, 46.66; Fulton, 10.50; Garden Plain, 3.67; Genesco, 5.72; Hamlet and Perryton, 31; Millersburg, 4 60; Morrison, 12 12; Princeton, 19.45; Rock Island, 3.65; Broadway Ch., 19.22, Ruth's Bd., 6.25; Viola, 1.25; Woodhull, 12, 238.14
ST. PAUL.—Hastings, 4; St. Paul, Dayton Ave. Ch., C.E., 24.25; 1st, 11; House of Hope Ch., 11, 50.25
SCHUYLER.—Brooklyn, C.E., 2.50; Chili, 25 cts.; Clayton, 5; Elderville, Wythe Ch., 5 85, C.E., 15; Good Hope, 1; Hamilton, Bethel Ch., 4.70; Hersman, 11.30; Macomb, C.E., 50; Monmouth, Jr. C.E., 11; Mt. Sterling, 26.95, C.E., 50.80; Niota, Appanoose Ch., 28.50; Perry, 1.50; Prairie City, 20.90; Rushville, C.E., 28; Warsaw, 1, 264.25
SPRINGFIELD.—Buffalo Hart, 8, C.E., 3; Chatham, 3; Little Light Bearers, 75 cts.; Decatur, 50, Brier Soc., 5; Westm'r Chapel, 2.50; Farmingdale, 12.50; Irish Grove, 1.66; Jacksonville, State St. Ch., 74.25, Y.L.S., 12; Lincoln, 26.75; Maroa, 11.50; Mason City, C.E., 19 40; N. Sangamon Ch., 15; Pisgah Ch., 23 35; Springfield, 1st, 65, E. J. Brown Soc., 48; 2d, 100, C.E., 10; 3d, Personal, 10, Ella Snyder Bd., 3; District Collection, 3.75; Sweetwater, 1.56; Winchester, 4.15, C.E., 2.80, Jr. C.E., 2.30; Woodson, 4.64, 523.86
UTAH.—Mt. Pleasant, 1.60; Nephi, 15; Ogden, 16.50, C.E., 2.50; Salt Lake, 3d, 3.75; Westm'r Ch., 12.60; Springville, 3.20, 55.15
WATERLOO.—Ackley, C.E., 5; Aplington, C.E., 2; Grundy Center, C.E., 10; Nevada, 2, Miss Jennie Harper, 4, 23.00
WHITEWATER.—Bath, Harmony Ch., 2.50; Bright, 5, C.E., 1; College Corner, 11.80; Connersville, 7; Greensburg, 48.72; Knightstown, 8; Liberty, C.E., 2.35; Richmond, 16.95; Ris-

lng Sun, 17.30; Rushville, 7, Jr. C.E., 10; Shelbyville, 12.50, Emily Van Pelt Soc., 5, 155.12

WINONA.—Albert Lea, 40; Alden, 2.30; Caledonia, C.E., 5; Chatfield, 23.53; Chester, C.E., 7.64; Fremont, 13.25; Hokah, C.E., 5; Rushford, 5, 101.72

MISCELLANEOUS.—Interior Subscription Rebate, 1; Springfield, Ill., Portuguese, Y.L.S., 15, 16.00

Total for month, $4,978.75
Total since April 20, 25,405.14

MRS. C. B. FARWELL, *Treas.*,
Chicago, Dec. 20, 1898. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Dec., 1898.

* Indicates summer offering for medical missions.

BINGHAMTON.—Bainbridge, 6.30; Binghamton, 1st, 87.50, Primary S.S., 5; Floral Ave., 2.95; North, 2.50; Cortland, 43.11; Union, 5; Windsor, 20, $172.36

BOSTON, MASS.—Boston, 1st, 28, *41.99, Y.W.S., 15, Praise Off., 24, Bd., 5; East Boston Ch., 20, Praise Off., 10, Y.W.S., 5, C.E., 12.50, Inter. C.E., 5, Jr. C.E., 3; Roxbury Ch., 14.50; Scotch, 5; Houlton, Me., Jr. C.E., 5; Londonderry, N. H., 3.50; Lowell, 25; Newburyport, 2d, 21; Portland, Me., 5; Quincy, 12; South Ryegate, Vt., 2.50; Woonsocket, R. I., 1.88, 264.87

BROOKLYN.—Brooklyn, Ainslie St., 17; Bethany, 20, Jr. C.E., 5; 1st, 268.50; Lafayette Ave., 125; Greene Ave., C.E., 13.30; Mem'l, 36.69; Noble St., C.E., 9; Prospect Heights, 10; South 3d St., 7.09; Stapleton, S. I., 1st, 21, *4. 536.58

BUFFALO.—Allegany, 6, Jr. C.E., 2; Buffalo, Calvary, 19 06; Lafayette Ave., 16.59; Lebanon Chapel, 10; Park, S.S., 25; Hamburgh, C.E., 18; Silver Creek, 15, Jr. C.E., 5; Westfield, 12, 128.65

CAYUGA.—Auburn, Central, 50; Aurora, Morning Star Bd., 5; Fair Haven, 2; Ithaca, 58.47, *add'l 50 cts.; Port Byron, 15; Sennett, 10, 140.97

GENESEE.—North Bergen, 22.99, *2.50; Warsaw, 46.50, Y. W.S., 50, Busy Bees, 8.50, 120.49

HUDSON.—Chester, 15; Goshen, Y.L.S., Christmas Off., 13.05; Middletown, 2d, 12; Milford, Pa., 3.50; Otisville, 2.13; West Town, C.E., 5, 50.68

LYONS.—Lyons, 42.95, C.E., 15; Wolcott, Thank Off., 18.57, C.E., 10, 86.52

MORRIS AND ORANGE, N. J.—Morristown, 1st, Children's Soc., 40.00

NEW YORK.—New York, Adams Mem'l, C.E., 10; Brick, 400, Y.W.S., *5; Broome St. Tabernacle, S.S. Ass'n, *special*, 2.50; Central, 350, C.E., 5x2=10 Fund, 115, Inter. C.E., 10; Faith, *12; Fifth Ave., 1,250, *10; Fourteenth St., 7, C.E., 17; Fourth, 100; Harlem Ch., 50, *54, C.E., 40; Lenox, C.E., 1; Morningside, Y.L. Bible Cl., 10; Mt. Washington, 40; North, C.E., 9; Olivet, Shining Light Circle, 10, S.S. Miss. Ass'n, 35; University Pl., Boys' Soc., 40; Bethlehem Chapel, C.E., 20; Washington Heights, 17 65, 2,615.15

NIAGARA.—Barre Centre, 1.89; Holley, 7.60; Knowlesville, 15, *4.50; Lewiston, Thank Off., 6.50; Lockport, 1st, 9.76, *11, Y.L.S., 15; 2d, C.E., 1.50; Lyndonville, 8; Medina, 23.06, Jr. C.E., 3; North Tonawanda, C.E., 19.15; Somerset, Thank Off., 9; Wilson, 4.25; Youngstown, Thank Off., 8, 147.21

OTSEGO.—Cooperstown, Bethlehem, Star Bd., 1; Stamford, 23.78, 24.78

ROCHESTER.—Avon, Central, Bd., 3; East, 8; Brockport, 30; Dansville, 50; Geneseo, 20; Honeoye Falls, C.E., 1; Rochester, Central, 100, Y.W.S., 50; 3d, 14.50; North, C.E., 8; Sparta, 1st, 23.50, 308.00

ST. LAWRENCE.—Canton, 6.25, *5.50; Carthage, *5; Chaumont, C.E., 12; Ogdensburg, Oswegatchie, 1st, Over Sea and Land Bd., 10; Potsdam, 23.86; Watertown, 1st, 50, *43.25; Stone St., King's Daughters, 5, 160.86

STEUBEN.—Addison, 12; Almond, 2, C.E., 2; Andover, 6.30, Golden Rule Bd., 5; Arkport, 3.75, *75 cts., C.E., 5; Avoca, Jr. C.E., 2; Bath, 15, *9; Belmont, C.E., 2; Campbell, C.E., 4.16; Canisteo, 7, C.E., 25 15; Cohocton, C.E., 1.27; Corning, Y.L.S., 25, C.E., 10; Cuba, 40, *4.33, C.E., 25; Hornellsville, 8.62, C.E., 10, Jr. C.E., 7; Howard, 6; Jasper, 5; Painted Post, 10; Prattsburgh, C.E., 2.50; Pulteney, C.E., 5, 260.83

SYRACUSE.—Canastota, 57.08, Jr. C.E., 5; Cazenovia, 50, Torrey Cir., 5; Chittenango, Jr. C.E., 5; East Syracuse, 3.75; Fayetteville, 8; Fulton, 25; Marcellus, 12.50, Thorburn Cir., 21, C.E., 11.50; Mexico, 37.43; Pompey, Bd., 2; Syracuse, East Genesee Ch., 15.50, C.E., 5.62; 1st, 39.70, C.E., 34.69; First Ward, C.E., 20; 4th, 50; Mem'l, 5; Whitelaw, 5, 418.77

WESTCHESTER.—Bedford, *2.50; Dobbs Ferry, 15; Greenwich, Ct., *6; Mt. Vernon, 73; New Rochelle, 1st, 25, C.E., 50; 2d, 18.75, *4.75; Peekskill, 1st, 100; 1st and 2d, 15; 2d, Jr. C.E., 5; Rye, 75.64; Stamford, Ct., *1.50; Thompsonville, Ct., 10, *8; Yonkers, 1st, 65, *46; Westm'r, 15, 536.14

MISCELLANEOUS.—Canton, China, Dr. Chas. Selden, 28; Coll. at 156 Fifth Ave., 13.32; East Bloomfield, N. Y., 15.52; Int. on Investment, 100; Roselle, N. J., Mrs. M. W. Sewall, 3.65; West New Brighton, S. I., Immanuel Ch., Jr. C.E., 8, 168.49

Total, $6.191.35
Total since April 1, 1898, 26,277.46

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Dec. 24, 1898.

AUSTIN.—San Antonio, 1st, $5 25

CIMARRON.—Anadarko, 3; Ardmore, 4.75, C.E., 1.20; Purcell, 7, Jr. C.E., 1, 16.95

EMPORIA.—Burlingame, 15.60; Caldwell, 10; Derby, 1.16, Morning Stars, 1.33; Emporia, 12.91, Arundel Ave., 1.70; Madison, C.E., 42 cts.; Peabody, 10.24; Wichita, 1st, 17.18, Mrs. B. E. Rowlee, 26.64, Y. W. M. L., 1.90, 99.08

HIGHLAND.—Atchison, 3; Hiawatha, 3.50, C.E., 2.05; Highland, 6, C.E., 25., Pres., C.E., 2; Holton, 4.65; Nortonville, 2.50; Parallel, C.E., 7.32; Washington, 2.35, 58.37

NEOSHO.—Cherryvale, 5.15, C.E., 6.25; Garnett, 80 cts.; Humboldt, 12; Independence, 8.45; Iola, 5; Moran, 1.14, C.E., 1.62; Neosho Falls, C.E., 2; Oswego, 6.50; Ottawa, 11, C.E., 5; Yates Center, 2.50, 67.41

OKLAHOMA.—Guthrie, 4; Newkirk, Jr. C.E., 6; Perry, 6; Shawnee, 80 cts., 16.80

ST. LOUIS.—Ferguson, 2.20; Ironton, 4.50; Kirkwood, 40.40, Y.W.M.S., 43; Golden Links, 2 28; St. Louis, Carondelet, 11.15, Y.W.M.S., 5; Clifton Heights, 5.14; Cote Brilliante, 4.20, Jr. C.E., 2; Curby Mem., 6.18; First Ch., 143; F. P. Univ., Y.L.S., 9.58; Glasgow Ave., 14.30; Laf. Park, 72.50; Oak Hill, Miss. Bd., 20; 2d Ch., 56.05; Wash. and Comp., 309.25; Webster Groves, 40, Jr. C.E., 5; A Friend, 15, 810.73

SEQUOYAH.—Tulsa, 75 cts.; Vinita, 13, 13.75

Total for month, $1,088.34
Total to date, 4,071.19

MRS. WM. BURG, *Treas.*,
Dec. 24, 1898. 1756 Mo. Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to Dec. 24, 1898.

BENICIA.—Calistoga, C.E., 10; Fulton, 50 cts.; Mendocino, 10; Napa, 30.50, C.E., 18 75; Petaluma, C E., 3.50; Santa Rosa, 37.30, C.E., 30; St. Helena, 10; Vallejo, 9.75, C.E., 3.42, Jr. C.E., 1.75, Cash, 10; Presb'l Coll., 2.50, $177.97

LOS ANGELES.—Anaheim, 5; Azusa, 21.50; Banning, 1.50; Beaumont, 4; Coronado, 5; El Cajon, C.E., 3.67; El Monte, 2.63; Glendale, 3.50, Thank Off., per Mrs. Byram, 5, C.E., 2.20; Inglewood, 1, C.E., 3.43; Los Angeles, 1st, 3.15; 2d, C.E., 15; 3d, 5; Bethany, C.E., 2.50, Jr. C.E., 1, Bd., 4; Bethesda, 12; Boyle Heights, 10, C.E., 4; Central, 2.55, C.E., 11.30, Jr. C.E., 1.50; Golden Rule Club, 14.20; Chinese, Morrison Bd., 8, Golden Star Bd., 2.75; Grandview, 5.05, C.E., 6.50; Highland Pk., 13.65; Immanuel, 87.60, C.E., 15; Knox, 2.15; Spanish, 1.10; Spanish School, Miss. Bd., 3.10; Monrovia, 6.45; National City, C.E., 5; Orange, 3, C.E., 3.50; Palms, 5; Pasadena, 1st, 16, C.E., 5; Redlands, 3.38, C.E., 7.50; Riverside, Arlington, 22.10, C.E., 5, Jr. C.E., 2.45; Calvary, 5; San Bernardino, 10, C.E., 4; San Diego, 25, C.E., 6; Santa Ana, 7.60; Tustin, Inter. C.E., 3, 434.51

OAKLAND.—Alameda, 13, C.E., 6.25; Berkeley, 1st, 20, C. E., 25; Danville, 4 60, C.E., 2.93; Haywards, 5; Mills College, Tolman Bd., 35; Newark, C.E., 5; North Temescal, 6.50, C.E., 3.15; Oakland, 1st, 115.80, C.E., 15, Jr. C.E., 5; Brooklyn, 149.65, C.E., 8 75; Union St., 10, C.E., 5; San Leandro, 1.25; San Lorenzo, 22; South Berkeley, 3; Valona, C.E., 3, Jr. C. E., 1; West Berkeley, 1.50, C.E., 2, 469.38

SACRAMENTO.—Chico, 4.35, C.E., 9.50, Jr. C.E., 2.50; Colusa, C.E., 6; Dixon, C.E., 2; Ione, C.E., 3.30; Placerville, 3; Red Bluff, 3; Redding, 1.25, C.E., 5; Sacramento, 14th St., 3.45, C.E., 5, Jr. C.E., 3; Westm'r, 6.90; Vacaville, 3.30, 61.55

SAN FRANCISCO.—San Francisco, 1st, 157 50, In His Name Soc., 100; Calvary, C.E., 34; Franklin St., 4.30, C.E., 75 cts.; Howard, 5.50; Lebanon, 3.50; Mem'l, 2.95; Mizpah, 3.35; St. John, 4.25; Trinity, 25, C.E., 10.25; Westm'r, 20.65, Mattie Nash Bd., 14.10, 386.10

SAN JOSÉ.—Los Gatos, Y.L.S., 4; San José, 1st, 67; 2d, 45.55; Santa Clara, 15.80; Watsonville, 16.20, 148.55

SANTA BARBARA.—Carpinteria, C.E., 2.50, Home Workers, 5; Montecito, 9.25; Nordhoff, 6.25; Santa Barbara, 20.50, Y.L.S., 25; Santa Paula, 16; Ventura, 3.80, C.E., 3; Miscellaneous, Proceeds of Dr. Johnson's Lectures, 19.43, 110.73

STOCKTON.—Fowler, 7.05; Fresno, 1st, 31.85; Madera, 5; Merced, 12.50; Modesto, 4.15, 60.55

MISCELLANEOUS.—Mrs. D. W. Johnson, San Francisco, Cal., 4; Miss S. Elsie Tyler, Athens, Ga., 6, 10.00

Total for three months, $1,879.34
Total since March 25th, 1898, 4,247.23

MRS. E. G. DENNISTON, *Treas.*,
Dec. 26, 1898. 920 Sacramento St., San Francisco, Cal.

DATE DUE

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